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The Story of the Open Cabinet

WILLIAM P. KING, Editor, in the *Christian Advocate,* Nashville, Tenn.

It is with some hesitation that I write on this theme. The narrative will appear to be too egocentric. We have the story of the man who was recounting his exploits in the civil, or uncivil, war when his young son inquired, "Dad, did anybody help you win the war?"

No claim of this sort is made since the most helpful support came from several brethren. With some difficulty I swallow my humility to the extent of giving a record of the movement for removing all secrecy of appointments. The personal pronoun of the first person will be very obtrusive.

As editor of the *Wesleyan Christian Advocate* of Georgia, in 1921, I released an editorial against secrecy in appointments. One can hardly imagine the storm of ecclesiastical fury that fell on my unprotected head. Even though there was the threatened loss of subscriptions, Rev. L. J. Ballard, the business manager, never wavered in his loyalty. Two presiding elders and some three or four pastors made fierce onslaughts. It may be added that two or three "reckless" brethren came to my defense.

The opposition, however, did not mince words. "It is an attack on the episcopacy," "It is a revival of O'Kellyism," "Our horrified astonishment may pass into something more substantial." By this was meant threat of a dismissal from the editorship. "Solve the whole problem by going over bodily to the Methodist Protestant Church," "What place is there in your so-called scheme of democracy for prayer and providence?" "Never before have the people been so hungry for the gospel; let the agitation cease."

Passing over various items in my final reply, I suggested to the brethren that they were in reality making an attack on the episcopacy, since some of the bishops were making use of the open method. I quoted the letters of three bishops and stated that their attack was in reality, though indirectly, on the bishops, since they had put the plan into practise. The readers were pleaded with to be merciful toward their brethren since they did not intend to attack the episcopacy. The taunting declaration was made that I had never been entrusted with the appointing power and had never had the opportunity of subjecting the theory to the acid test of practise. The admission was freely made that this was unfortunate, but that it was through no fault of mine.

At the General Conference of 1930, I introduced a memorial calling for the open cabinet and in speaking for the memorial called attention to the unfair discrimination and the absence of uniformity in the secret method. Some pastors know their appointment before the final announcement and some do not. How much salary must a pastor have before the soft secret shall be whispered to him which is withheld from others? I also stated that the measure would result in uniformity of episcopal administration since some bishops used the open method and others did not. The memorial was defeated.

We quote a portion of a letter from a bishop written in 1930: "I have read with interest your communication to the church press in which you urge the introduction into common use of what is known as the open cabinet. . . . Do you think the preachers really want that? Having had twenty years' experience in making appointments, I should have to say that this plan would get us into endless trouble." My reply in part was as follows: "I appreciate your viewpoint from a practical dealing with the problem, but I am persuaded that with the church fully committed to the method much of the confusion would disappear. With the method adopted, almost all of the appointments would be decided before Conference. I think, with a fair and open method, preachers and churches would submit more cheerfully to the judgment of the cabinet. I feel very deeply that 'the open cabinet' is inevitable, and I trust the transition can be made without hurt. In so far as I know, ours is the only part of the universal church that holds on to a remnant of secrecy. It appears to me to be an anachronism which should be discarded. I do not think that it can indefinitely continue."

Since my editorship of the *Christian Advocate,* I have followed up my earlier efforts with some four or five editorials. As an indication of the change of atmosphere, there was no accusation that the foundation of the church was being undermined.

In the final round, I sent the memorial to the secretary of the General Conference two weeks before the opening of the Conference in Atlantic City, that it might have a favorable place on the calendar. As a member of the Committee on Ministry, I was chairman of the subcommittee on episcopacy. The measure of the open cabinet was favored in the committee, after some discussion, by a vote of 74 for and 5 against.

On the floor of the Conference the argument in favor of the memorial was to the effect that nerve-wracking suspense on the part of some pastors would be removed, that unfair discrimination would be eliminated, and that there would be the right recognition of the personality of every pastor. In reality no speakers were necessary, as the measure was passed with almost entire unanimity. One brief speech was made in opposition. Also an *Advocate* editor makes the comment, "Bishops and cabinets hearing protests without the power to decide anything—." Where did he get that? We have had an abundance of protests in the past, but the final decision was made by the bishop and the cabinet. While the larger part of united Methodism has practised for several years the open method, the new legislation will result in uniformity.

In ¶400, No. 1, of the 1939 Discipline, the appointment of the preachers reads as follows: "He shall appoint preachers to pastoral charges annually after consultation with the district superintendents; provided that, before the official declaration of the assignments of the preachers, he shall announce openly to the cabinet his appointments." This was amended by adding to the paragraph the words "and provided, further, that before the final announcement of appointments is made the district superintendents shall consult with the pastors when such consultation is possible." Some wise suggestions in the Committee on Ministry led me to add the last five words. Circumstances may be such that it would not be possible to consult a pastor before the final announcement.

The open cabinet does not mean that a preacher has any more authority than before to select his appointment. In some instances he will know that he is going where he would have preferred not to go. It does not mean that a church will have any authority to select its pastor. A half-dozen churches might ask for the same pastor. The cabinet has the final authority in making adjustments. It is very natural, in Conferences where the secret method has been employed, to fear a measure of confusion.

We are persuaded that this confusion will prove to be temporary. The suspicious attitude of laymen that something will be put over on them in the dark will be removed. When they are dealt with openly and frankly, they will be in a much better mood to play the game in a fair and reasonable way. The same will be true of pastors.

Further legislation at the General Conference gives official recognition to laymen in the making of appointments. This new legislation as to laymen will be in ¶532 of the 1940 Discipline, under "powers, duties, and responsibilities" of the quarterly conference, "To constitute a Committee on Pastoral Relations." "This committee shall be responsible, in consultation with the pastor for supplying the pulpit during temporary absence of the pastor. When a change in pastoral relations is contemplated, the Committee on Pastoral Relations shall cooperate with the district superintendent and bishop and consult with the pastor. This committee shall be amenable to the quarterly conference."

The advantages of the open cabinet are manifest. It will produce a better spirit among preachers and churches. Preachers and churches will not nourish a resentment because something was secretly put over on them. It will do much to allay an undue restlessness. Bishops and district superintendents will not be subjected to a criticism which is unjust. It will remove the unhealthy excitement and tension of a Conference session. It will change the atmosphere of a Conference so as to make possible a better interest in and calmer consideration of the great spiritual enterprises of the church. It will prevent any clandestine performance on the part of one or two disgruntled officials, active without official authority, or a small coterie from posing as spokesmen of the entire church. That this has happened with entirely too much frequency, no one, I think, will presume to deny.

We are in thorough accord with the paragraph from an editorial in ZIONS HERALD: "One of the most important phases of the bishop's task as outlined in the Discipline concerns the making of appointments. This duty has become far more exciting and complex than it was in the days of the fathers, since the laymen in local churches have come more and more to exercise their influence in the selection of pastors. No one would deny in these democratic days the right of official members to make known their desires and to urge upon the bishop and his cabinet their judgments relative to the appointments; but no individual layman or group of laymen has any right whatever to demand an especially desirable preacher and to threaten to 'close the church doors' unless their desires are heeded. Methodism is a connectional system, and its members have agreed to work together for the upbuilding of the kingdom. The principle of 'give and take,' therefore, must prevail in the administration of its affairs, and

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Our Need of Divine Power

A SERMON

JOSEPH M. M. GRAY

And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew) . . . —St. John 2:9.

Let me read these words with the omission of the temporal clause. It will not destroy any essential meaning of the narrative, but it will give the emphasis which I wish to reenforce. "The ruler of the feast tasted the water now become wine, and knew not whence it was, but the servants that had drawn the water knew." Putting my premise into a positive statement, it will be this: that the achievement of satisfying and effective life in society and individual experience depends upon our intelligent coopration with more than natural wisdom and more than natural energy. "I do not fathom, accordingly," a young Russian revolutionist wrote a few years ago, "how a transformation of our economic life by itself will do away with national and class conflicts, unless, at the same time, our whole scheme of morality is radically altered and fresh spiritual values are introduced."

That is the language of contemporary social and political groping, but it tells the story told us in the words of Mary at Cana, "They have no wine." Natural resources have failed; something more is necessary. It is humanity's ancient quest with a new acuteness of need; the old inquiry with new peril. All our experiments in social reorganization are gestures in a hurricane unless we recover the one center around which stable civilization can be gathered, the reality and reliability of power not ourselves which makes for righteousness. "It is God, God only shall make us drink of the river of his pleasures." "For with him is the fountain of life."

This looks like another of the easy generalizations with which the pulpit so often appears to avoid close grips with living realities. What has any doctrine of God to do with an economic situation in which farmers can't get enough for their crops to pay for hauling them, and several millions of people haven't enough to eat and to wear? More millions of men and women than we can appreciate have been calling on God for an end to these wars that are destroying everything we hold dear, but the wars are going right on. We preachers, calling from comfortable pulpits that we must all have faith in God, are earnest enough, but aren't we about as futile as can be imagined?

The multitudes are declaring plainly the necessities of the time. We want confidence, they say, and social control, and the happiness that comes from security; bread for our families and permanence in our labor. We want deliverance from the menace of mad ambition and struggle for power that plunge our world into war and all the wreckage that follows in its train. And you talk to us about God, who, as Carlyle thundered, does nothing to save us from these catastrophes.

I can sympathize with that protest, for certainly we do need confidence: in one another, in society, in our institutions, in ourselves. Our world is filled with suspicion and distrust attaching themselves to everything from diplomatic negotiations to the validity of our moral tradition. And if the past has anything to say to the present, it is that there can be no sound social progress without mutual confidence; that the insights which illumine and the courage which accomplishes a greatening scheme of life can be sustained only upon robust assurance of good.

We need control today. For the ancient restraints have been weakened, and dangerous tempers are seeping through the bulwarks which centuries of custom, culture, experience, and law have built. Expedience competes with principle, and the chivalries of the past, its reverences of imagination, its dignities of thought and manners, are giving way to the crudeness of majorities unacquainted with the urbanity or morals of a great tradition. But the disciplines our generation needs cannot be administered by politics or the police. The control required is not coercion from society upon the individual, but a quality of balance and restraint rising from the individual to society. The battlefields of the new order are the spirits of men.

And we need happiness. Ours is a drab world, with its torment of war, its memories of a lost serenity, and its

fears of an indecipherable future. There is a metallic kind of mirth abroad; sometimes what Dryden called the loud laugh that speaks the vacant mind, sometimes a burst of temporary gladness over a snatched good, sometimes a sad sort of gaiety because things are no worse. Our common life is more informed, more clever, better equipped than ever before; but its face is shadowed, and it looks out upon its world with Burns's question in its heart:

> Ye banks and braes o' bonny Doon,
> How can ye bloom sae fresh and fair?

The light that has been lost from men's faces burns from heights above our stature, and there will be no confidence, no control, and no happiness that are not at the mercy of selfishness until we shall recover it. Tennyson and a friend passed a shop window, one day, in which portraits of Dante and Goethe were displayed side by side. "What is there in Dante's face that is not in Goethe's?" the friend asked; and Tennyson replied at once, "The divine." It is that which must characterize not only great souls but great societies. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The witness of history, as of literature, is that there will be no sound social confidence that does not root itself in the assurances of religion; no permanent and just social control that does not rise from a sense of obligation to moral authority above the give-and-take of human adjustments.

We have got beyond the time when a preacher could repeat the popular formula that Jesus' way is right, and have it mean much to the average man in the ruck of everyday affairs. Jesus' way *is* right; but the conditions and questions we have to meet make the application of it far more complex than a good deal of conventional piety seems to suspect. For Jesus' essential contribution to men was neither a code of morals, a technic of revolt, nor answers to social problems of which He had never heard. What He contributed was new certainty as to the character of God, God's cooperation in all good purposes, and the sharpening of moral insight and the strengthening of moral fiber in those who adventure upon such certainty. Of course the question immediately rises, How can we win that certainty? The answer is reflected in the words from John's account of the wedding at Cana: "The ruler of the feast knew not whence it was"—no mere spectator and beneficiary of the gospel will understand its origins and character—"but the servants that had drawn the water knew." Not the guests but the servants of the gospel know the source and nature of its power. As Jesus Himself put it, "he that willeth to do his will shall know."

Walter Pater's Marius, the young Roman officer, calls upon some Christian friends one evening, and in the garden of their villa hears them singing in what is to him a new way. "It was the expression not altogether of mirth, yet of a wonderful happiness—the blithe expansion of a joyful soul in people upon whom some all-subduing experience had wrought heroically, and who still remembered . . . the hour of a great deliverance." Marius did not know the origin of such singing, but the singers knew.

The object of preaching, as a great preacher said, is to get men to reproduce a life. We know whose life. It is to be reproduced, however, not in its occasional acts but in its constant spirit. That is not a matter of conventional religiousness, for Jesus' life was not a matter of conventional religiousness. It is a matter of practical adventure, which is all that ever wins great certainties. Italian pedants inferred that the earth was round, but it was a Genoese sailor who struck out across the sea who found a new world. It was not the Hebrew rabbis with their erudite theology who made God real to men; it was a Man of Galilee who lived in such genuine realization of God as His Father that men thought of God when they saw Him. Christians have a right to sing in distinctive fashion, but their singing does not produce their Christianity. It was a Scotch preacher who gave us the other half of the truth when he said, "It is not when you feel like singing all the time, it is when you feel like serving all the time that you are touched by the resurrection power of Jesus." We are properly concerned about having the right kind of Christian missions in foreign lands, but they will be impossible until we have the right kind of Christians in our own land. We are repeating pat phrases about Christianizing industry and trade, but we shall have to begin by Christianizing our own town's industry and trade. The road to any sainthood worth while in a modern world is not by dreams or ecstasies or opened heavens; it is by way of Walter Raleigh's motto, "Do it with thy might."

Everyday Living

JUST SUPPOSE

★

JOSEPH FORT NEWTON

"If all that we say in a single day, with never a wor left out, were printed each night in clear black and whit 'twould prove queer reading, no doubt.

"And then just suppose ere one's eyes he could close h must read the day's record through; then wouldn't on sigh, and wouldn't he try a great deal less talking to do?

"And I more than half think that many a kink woul be smoother in life's tangled thread, if one-half that w say in a single day were left forever unsaid." Don't you?

Just suppose that we forget the smart, hard maxims the world: Push, says the Button. Make things hum, sa the Top. Be up to date, says the Calendar. Make light everything, says the Fire. Do a driving business, says t Hammer. Be sharp, says the Knife. Keep moving, says t Pendulum. Stick to it, says the Glue. Have something your sleeve, says the Elbow. How different life would b

Just suppose, for one day, each in his own way did t best that he knew all day through, and saw the best in fellows too, giving and forgiving, living and helping live, knowing that each fights a hard fight against hea odds, forgetting the bad and remembering only the goo what kind of world would it be?

Just suppose—greatly daring—that we took Jesus at word, and lived by His law of love, learning of Him to gentle and lowly of heart, doing good, night and day, every way, even as we wish men would do unto us. H happy life would be, free from hate and fear, and future would be a hope in our hearts.

Just suppose we learned how to live, how to love, h to hope, and how to pray, giving our best for the wo and a cup of cold water to a soul athirst, and kindn where cruelty has hurt, giving those who are down a and those who have failed a new chance; in short, that lived what we think we believe—just suppose!

New Friends of the Sawdust Trail

"RETURN TO RELIGION" BECOMES POPULAR

EDWARD L. PEET

"Do you know why I'm back in church work?" demanded a bustling public utilities executive who had lately taken a lethargic men's club by storm. "Well, I'll tell you; it's because I want to do something about these blankety-blank 'isms' that are floating around." Perhaps he would not have been so frank in disclosing his motive had it not been that all the brethren of the men's club had been under the spell of yet another new penitent that same evening. This speaker had served up a heady brew. A synthetic of militarism, patriotism, and religion, it was just the kind of intoxicant that had taken whole peoples down the primrose path to fascism.

To be sure, the announced topic of the speaker was "National Defense." And, since he was a colonel of reserves, it was not surprising that, for him, "national defense was no choice of ours"; that "in a world so sorely tried, so terrified by the rise of dictatorships in Russia and Germany, we cannot do other than intensify our vigilance over American soil and security." "But," and now his voice became confidential as he related his experience in the Intelligence Service of the army, "we must likewise give attention to the enemy within. I speak of the Communist, whoever he may be, and wherever he may rear his ugly head—be his name in the files of the Dies Committee, in the roster of the League for Peace and Democracy, in the membership of all these peace organizations with their fantastic names, or on the faculty of our schools and colleges where he sows the seeds of atheism. If you ask me why we need a larger army, it is, in part, that we may place these people under proper surveillance. Then take the C. I. O.—there's a crowd that needs looking after. We Americans have been too lax and loose. What we need is a revival of old-fashioned respect for the home, for the flag, and for God. Let us remember the faith of our fathers."

No wonder that my friend from the Consolidated Utilities was impressed. "This is the stuff," said he, "this is the gospel we need to fill our empty churches."

Reflections after such an orgy leave one with a haunting sense of hysteria. Americans are on the dizzy edge of war madness. The ghosts of 1918 are reappearing with a vengeance, and are roaming up and down the land, "breathing out threatenings and slaughter" against social nonconformists. As multitudes turned to religion then, so are they apt to do so now. And as the "return to religion" then was naught but an ignominious retreat to a tribal faith, a descent into Avernus and not an encampment before the Holy City, so will it be again. This retreat to religion is suspect. These "new friends of the sawdust trail" must come to the bar of judgment.

A retreat to religion, though it be different in form, confronts one in the higher brackets of religious leadership. A recent sampling of what is going on in the thinking of our best Protestant minds shows that ethical teaching must yield precedence to doctrine and piety. That the native American religion of healthy-mindedness needed a thorough overhauling is clear enough, but that the social gospel as we have known it was nothing more than a psychological accompaniment of the palmy days of American expansion, and that it must disappear with that era is a fallacy as tragic as it is patent. Since when did prophetic religion become the lilting song of the uncaring optimist? And when did it cease to be, rather, the warning shout of the discerning seer? The other day I saw three hungry boys gazing at cakes in a baker's window. In a day when millions of boys and girls and men and women linger hungrily before the windows of our potential plenty, it seems a bit lamentable for religious leadership to be sounding any note less urgent than an insistence upon those spiritual conditions which, alone, can translate plenty for all into plenty for each. The warm, cozy refuges of a remembered piety can be left for another season. The places of retreat can be resorted to when needed. At the top of the docket in the fateful days before us is the case of the man who, though not gone, is forgotten, and who, having been hauled to the bar of an inquisitorial public opinion, stands in need, desperately, of a few character witnesses from the ranks of the Christian church unafraid to say that our outcast unemployed are still precious in the sight of God.

To stand for this New Testament doctrine of the innate worth of man becomes not a whit easier. It is becoming increasingly difficult. In opposition to it is the yelping pack from the freshly laid sawdust trails. In conference after conference, in synod after synod, in convention after convention, these proponents of the simple gospel are baying the weird songs of reaction. A denominational secretary whose speaking engagements have taken him into dozens of church gatherings all across the country said recently: "Everywhere clergymen are being intimidated into silence on social questions. As from the 'wrath to come' they flee from the possibility of having their name written in Mr. John Layman's private 'red network.'"

A New York editor said of the late Heywood Broun: "He had in his later years taken vehement sides upon almost every controversial issue. Wherever argument raged most hotly and prejudice flamed highest, there would be Broun, pleading, denouncing, shocking, with that incredible ease and felicity of style which was his birthright." Distasteful must it have been for the amiable Broun to place himself where "prejudice flamed highest." But there he was. And there would be every true prophetic spirit if any effective resistance can be given to the devotees of the fascist Baal, as they sing their mealy songs of social witchcraft, beside a sloping sawdust trail.

——Hitler and his high command might well ponder the comment of Ralph Waldo Emerson on Napoleon Bonaparte which is found in "Representative Men": "Never was leader so endowed and weaponed; never leader found such followers. And what was the result of this vast power? these immense armies, burned cities, squandered treasures, immolated millions of men? All passed like the smoke of his artillery and left no trace; he left France smaller, poorer, than he found it. France served him with life, limb, estate; but when men saw that Victory meant only another war; that after toiling so desperately they were never nearer reward, or ease—they deserted. The eternal law of man, and the world, ruined him. By 1814, the universal cry of France, and Europe, was *'Assez de Bonaparte!'*"

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The Psychologists Look at Character

The problem of developing a wholesome and healthy personality from the standpoint of practical psychiatry forms the thesis of Kunkel and Dickerson's recently published volume, "How Character Develops."* In simple, non-technical language many of the ordinary difficulties of men and women are explained and methods of self-education to meet these needs suggested. Child-training, love, puberty, disappointment, financial reverses, sickness, and death are among the crises that receive attention.

As a background for the solution of these perplexities, the authors present the first exposition in English of the "We-Psychology," a method of interpretation originally worked out by Dr. Fritz Kunkel himself, and ably carried on by his pupil, Roy E. Dickerson, a well-known lecturer and writer in this field. This theory is not set up in opposition to other psychological systems, such as those enunciated by Adler and Jung, but is rather an attempt to point out features of the psychic life previously overlooked. "The first distinctive conception" in this outlook is "the distinction between the Self and the Ego." Second comes the "realization that the Self must be conceived of as being outside of space and time and therefore of numbers." From this point of view it follows that one subject may be represented by several persons, even as two people in love think of their affection as unitary rather than as two emotions.

The authors trace the development of this relationship as it begins between mother and infant through the ever-enlarging dimensions of personal awareness —family, community, school, state, and nation. The purpose of character-education, as they see it, is that of strengthening the bonds of the "We-Psychology" against the many influences which tend to break it down. In the course of their exposition they very ably discuss the common forms of personality ill health, together with those measures whereby it may be remedied.

Here is a readable book of practical value to parents, teachers, and religious workers with children and young people. Much of the material seems akin to, if not identical with, the New Testament teaching concerning brotherhood, self-forgetfulness, and love. One of the noteworthy features of these chapters is their recognition of religion, and the need for cooperation between psychology and faith.

*HOW CHARACTER DEVELOPS. By Fritz Kunkel, M. D., and Roy E. Dickerson. Charles Scribner's Sons: New York. Price, $2.50.

"Total War"

As concrete evidence that the Nazis intend hence forth to wage, not a normal war utilizing armies tanks, airplanes, and superbombs, but a total war in which all rules are "off," a German submarine on Tuesday of last week deliberately torpedoesd a British refugee ship about 600 miles on its way to Canada Only 113 out of 406 persons aboard the boat were saved, and probably a number of the survivors have since died or will die during the next few days from exposure to the raging storm going on at the time of the attack. Total war now includes the murder of innocent children. What will it include tomorrow According to "Mein Kampf," the official handbook of Naziism, "the sky is the limit" when it comes to outrages which Hitler might deem to be "of value to the state," the "state" meaning Germany.

Captured

After only two days following the kidnaping of three-year-old Marc de Tristan, Jr., son of wealthy Hillsborough, Cal., parents, the boy was recovered and his kidnaper arrested in an isolated section of the Sierra Nevada mountains, nearly 200 miles from the child's home. His abductor, a German alien by the name of Wilhelm Jakob Muhlenbroich, entered the United States on January 18, 1935, under the German quota from Vancouver, British Columbia. Residents of the River Pine area in mountainous El Dorado County told of the rescue of the little boy by a pair of hunters, one of them Cecil Wetzel, owner of a near-by sawmill. Wetzel and a friend encountered the kidnaper and the child in an automobile on a mountain road. Suspicious of the man's actions and his possession of the child, the hunters began to question him. He threatened them with a pistol and they overpowered him. If convicted of the crime, Muhlenbroich can be imprisoned for life according to California law. If the victim had been harmed, the kidnaper would have had to face the death penalty. Count de Tristan, says a press dispatch from Hillsborough, was in St. Matthew's Catholic Church in San Mateo praying for the safe return of his only child when the baby was found. Immediately upon receiving word of its safe return he called a servant and ordered: "Go to the church. Have the priest offer a mass for thanksgiving. Hurry! Hurry! God has done this for us."

A SCIENTIST BEYOND HIS DEPTH

For Albert Einstein as a scientist, every thinking man must have the highest respect. But when, as in his recent address at the Jewish Theological Seminary in New York, before a conference of 500 leaders in science, philosophy, and religion (Protestant, Catholic, and Jewish), he attempts the role of philosopher and theologian he shines less gloriously. A reader of that address gathers from one phrase that Dr. Einstein himself is a little suspicious of his own capacity for reflective thinking in the philosophic sense; for in endeavoring to dismiss rather summarily the notion of a personal God, he refers to "domains in which scientific knowledge has not yet been able to set foot."

But, turning directly to Dr. Einstein's atheistic thesis, we quote the following:

> The more a man is imbued with the ordered regularity of all events, the firmer becomes his conviction that there is no room left by the side of this ordered regularity for causes of a different nature. For him, neither the rule of human nor the rule of Divine Will exists as an independent cause of natural events.

There is nothing new in this dogmatic statement which to some minds appears as a twentieth-century novelty. It is simply the old impersonalism which, in one form or another, has been iterated and reiterated by the critics of theism for hundreds of years.

The great scientist in continuing his address sounds this warning: "In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God." In supporting his contention, Dr. Einstein falls back on the popular conception of a self-running universe under the reign of law, and in his drive against the idea of a personal God he sets up a manufactured opponent in which he combines "anthropomorphism," our animistic inheritances from prehistoric man, and the abuses of priests in playing upon the fears and superstitions of ignorant human beings. Here again is an old line of attack. It is true that in the practise of religion throughout the ages there has been much of fanaticism and superstition. It is true that bad or ignorant priests have taken advantage of their followers. It is even true that today there are many vestiges of animism in religion and that possibly the majority of worshipers think of God as a glorified man, attributing to Him in their picture-thinking a human form. But we must remember that Professor Einstein was speaking before a group of scientists and theologians and was addressing himself to a philosophic doctrine. Why, then, in attempting to refute the idea of a personal God, did he take refuge in the citation of ancient abuses and popular distortions? If he was bent on going beyond his depth, why did he not in a forthright way discuss the implications of belief in a personal God in its metaphysical and epistemological aspects, notwithstanding such thinking reaches into the "domains in which scientific knowledge has not yet been able to set foot"?

Many scientists have scant respect for philosophy. They prefer, so they say, to deal with the "realities." But what are the realities? Reign of law, things that can be touched and handled—do these exhaust the realities of the universe or are there also deeper realities having to do with ultimate causation, immanent purpose, the possibility of knowledge and ethical values? Plato and Kant in their fields were just as brainy as Einstein in his field has ever dared to be.

Leaving for a moment Professor Einstein's popular treatment of a profound subject which really merited serious philosophic discussion, what does America's distinguished personalist, Borden Parker Bowne, have to say by way of giving us a clear definition of personalism? In his volume "Personalism" there is a devastating chapter on "Impersonalism" in which he says:

> The objections to affirming a Supreme Person are largely verbal. Many of them are directed against a literal anthropomorphism. This, of course, is a man of straw. Man himself in his essential personality is as unpicturable and formless as God. Personality and corporeality are incommensurable ideas. The essential meaning of personality is selfhood, self-consciousness, self-control, and the power to know. These elements have no corporeal significance or limitations. And being, finite or infinite, which has knowledge and self-consciousness and self-control, is personal; for the term has no other meaning. Laying aside, then, all thought of corporeal form and limitation as being no factor of personality, we must really say that complete and perfect personality can be found only in the Infinite and Absolute Being, as only in Him can we find that complete and perfect selfhood and self-possession which are necessary to the fulness of personality. In thinking, then, of the Supreme Person we must beware of transferring to him the limitations and accidents of our human personality, which are no necessary part of the notion of personality, and think only of the fulness of power, knowledge, and selfhood which alone are the essential factors of the conception.

There are two queries that must be faced by any serious-minded man who raises the fundamental question "Is God personal?" Those twin queries are: "What is the nature of being?" and "How is knowledge possible?" The scientist deals with phenomena and what he observes concerning the relationships of cause and effect—these are the visible, tangible expressions of a hidden reality. What is its nature?—that is the question. It can be shown conclusively, though not in any tabloid discussion to be sure, that only as there is a personal Intelligence back of all things is existence in all its manifold forms acting under a system of law possible. The other question likewise is vital. How is knowledge possible? This query goes

deep. How can I know that chair? Your common-sense man concludes that in some mystical way the chair jumps across space into his head and becomes a matter of knowledge. But the process is not so simple. We know the chair only as the conception is built up in our minds through an intricate process which combines sensations with certain inherent mental principles. All we can ever know in any case is not the chair "out there" but our inner conception of the chair. Well, then, what is "out there"? Is there some "core of reality" in things and is that core a material substance or a spiritual force, a living Intelligence or some self-running impersonal entity? Any man who will follow the thread of these questions into the profound problems of philosophic thinking will soon see that the issue regarding the personality of God is not one that can easily be dismissed in the course of a popular lecture. And if he is honest, capable, and thorough, he will move inevitably toward the acceptance of personality as the key to the universe.

Answers to a Thousand Questions

Answers to a thousand questions—and more—will be found in the Discipline of The Methodist Church for 1940, just received from The Methodist Publishing House, which now has headquarters in eight large cities in the United States—New York, Cincinnati, Chicago, Nashville, Dallas, Richmond, Pittsburgh, and Baltimore. The volume is a large one with 920 pages—114 pages more than the Discipline of 1939, and 152 pages more than the Discipline of 1936 of the former Methodist Episcopal Church.

Something of the range of subjects covered by the law book of the church is reflected in the table of contents. In the opening pages will be found the Episcopal Address, the Historical Statement, and the Declaration of Union. Part I gives the Plan of Union, the Articles of Religion, and the General Rules. Part II is entitled "Church Membership"; Part III, "The Ministry"; Part IV, "The Conferences"; Part V, "Judicial Administration"; Part VI, "Temporal Economy"; Part VII, "Administrative Agencies"; Part VIII, "Pensions and Permanent Funds"; Part IX, "Boundaries"; Part X, "Worship and Ritual"; Part XI, "Enabling Acts." In the Appendix of 112 pages there is a fund of information, including lists of the bishops, board officers, members of boards, commissions, and other organizations.

What are the powers of a bishop? What is the length of the term of a district superintendent? What is required of a young person who desires to enter the Methodist ministry? What is the rule of Methodism regarding the remarriage of a divorced person? What is the position of The Methodist Church on social, economic, and industrial questions? What has the church to say on war and peace? What is its attitude on the "conscientious objector" to war? Where shall I find information about the new Board of Lay Activities? What has become of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society? What is the financial plan of the church? What are the cardinal beliefs of Methodism These are some of the thousands of questions th might be asked by any live Methodist. The answe to all of them will be found in the "little green book called the Discipline of The Methodist Church.

The price of the Discipline is seventy-five cents- twenty-five cents higher than the usual price since th book is so much larger than its predecessors. B arrangement made with the publishing agent however, present and prospective subscribers t ZIONS HERALD are to be given a special combinatio subscription offer which will enable them to secu a copy of the new Discipline on advantageous term The HERALD offer is this: To new subscribers only, a an introductory offer, we will send the HERALD fo twelve months, and a copy of the new Disciplin for $2.50; in the case of old subscribers, we will rene the subscription for one year and include a copy o the new Discipline, for $3. In both offers cash mu accompany the order. The Discipline will be ser postpaid. If a subscriber has recently renewed, w will advance his subscription one year from the dat of its next expiration and include a copy of the Disc pline for $3, cash with the order.

Every minister, every lay leader, every other officia and indeed every member of The Methodist Churc should own a copy of the Discipline. Act today on th HERALD offer and get your copy at once.

This Week's Sermon

At the suggestion of a leading Boston layman, v requested for publication a synopsis of a stimulatin sermon preached by Dr. J. M. M. Gray, recently cha cellor of the American University, Washington, D. C at a union Sunday morning service this past summ in the First Unitarian Church, West Newton. T sermon, "Our Need of Divine Power," appears in co densed form on pages 915 and 916 of this issue,

Headquarters of the New Mission Board

By action of the Executive Committee of the Boa of Missions and Church Extension of the Method Church on Thursday of last week, that board is o have its headquarters in the Methodist Book Conce building at 150 Fifth Avenue, New York City. T new organization, into which have been merged ll the home and foreign missionary and church extens n interests and the women's work of the three unit g Methodisms, will require three or four floors of e building. It is expected that the various divisions of the board—with the exception of the church extens n section of the Division of Home Missions and Chu h Extension now located in Louisville, Ky., which i to come to New York within "a reasonable time"—ill all be settled in their new quarters by January 1.

The Headquarters Committee spent consider le time upon this problem and investigated two o er buildings, but finally decided to recommend "150 as the best building and location, all factors being ta en into consideration, for the new board. Thus, at he corner of Fifth Avenue and Twentieth Street, N w York City, will be located the largest headquarte of missionary administration in the world.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

Religion and Morality

It is a great pity that the sixth chapter of Isaiah is not given its proper place chronologically. For this chapter contains the prophet's account of his call and therefore should be at the very beginning of the book. But it is not only a matter of chronology—this chapter is the key to any adequate understanding of the peculiar nature of the social message of Isaiah and, for that matter, of the ethical teaching of the prophets in general. The morality of the prophets was based not merely on the contemplation of the wrongs of the poor and the excesses of the rich. It had its real origin and derived its characteristic quality from a vision of God as perfectly righteous, directly concerned with human destiny, the Ultimate Reality, the Final Power.

This is the secret of the timelessness of their message. We who are so much given to speaking of the social gospel, of Christianizing the social order, of the Christian solution of international problems need to reckon with this peculiarly religious element in the true prophets. There is more significance than we usually see in the fact that the Lord Jesus placed the command to love God as the first of all the divine laws, while the love of neighbor came second.

At this present moment in the world's history our most pressing need is a religious foundation for our morality, whether it is applied to individual or social or international questions. There are four reasons why I think this is true.

1. The consciousness of a direct relation to God gives to morality a power which it can derive from no other source. It has been often said that faith in an all-powerful God who is always on the side of the right weakens the motive for grappling with evil, since then the battle is decided in advance. In cold fact it works just the other way. Those who have been the most firmly convinced of the power and goodness of God have been the doughtiest fighters for righteousness. Never did the idea of divine direction free any man from the sense of imperative obligation to give his best and his all. Rather it delivers men from the disillusionment which makes so many tired liberals withdraw from a purely human struggle because the sordid facts about humanity as it actually is are unrelieved by the high faith which is the evidence of things not seen. Isaiah labored unflinchingly among a people of unclean lips through long periods of defeat because he was sure that he spoke for a God whose word would not return unto Him void. The power which springs from that magnificent assurance is lacking in a merely humanistic morality.

2. This consciousness of the Divine is a safeguard against partizanship and materialism. In the message of Isaiah there is never any hint of emphasis on selfish class interests, never any suggestion that he is masking under the name of a demand for social justice the outcry of disappointed greed against those who have been more successful in the struggle for material wealth. No, the prophets denounced the oppression of the poor not because the poor were being worsted in a class struggle for economic advantage, but because they were children of God who were being shamelessly used as the means by which the rich might satisfy their inordinate thirst for wealth and pleasure and power. This degradation of human life is seen in its true horror and its true nature only by the man who lives in the sight of God. And his protest rings true with no jarring note of selfishness or materialism. Economic determinism is not to Isaiah the law of life, it is the law of death, the great evil against which humanity must fight. The thing that outrages the prophets is the enslavement of the rich by their lust for material gain which leads them to betray themselves and to doom the poor to a dreary struggle for the bare necessities of the physical life, a struggle which deprives them of the opportunity for the cultivation of a really human selfhood.

3. The vision of God delivers from the delusions of a selfish nationalism. No man in Jerusalem was more truly a patriot than was Isaiah. But he saw his nation as deriving its greatness from the fact that a mission had been entrusted to it by the Lord of hosts, and his message was an appeal not to national pride but to the national conscience to be true to its divinely imposed responsibilities. He taught that because Israel's was a truly divine mission her greatness could not be measured by territorial expansion or military power or material wealth but by the degree to which she was actually devoted to goodness and was able to put her faith in the unseen God. From the temptation to confuse the national ambition for empire with the will of God, Isaiah was delivered because he came to the council chambers of his king straight from the presence of the living God.

4. Only the vision of the true God can deliver us from the power of the false gods which claim the allegiance of men. Our present situation presents us with a deadly example of what happens when men who have no god, no religion, are confronted with those who are fanatically devoted to a false god and a false religion. Communism and totalitarianism are religions which arouse in their devotees a mighty enthusiasm beside which the pale and languid and painfully decorous thing that passes for "Christian civilization" makes but a pitiful showing. Just as the fanatical hordes of Mohammed swept away the decadent Christianity of Asia Minor and North Africa, so these new religions will deal with any system that is not strongly and really Christian, that is not animated by the clear vision of the living God. To oppose to the raw strength of German nationalism nothing better than another nationalism tinctured with a democracy torn between love of ease and a desire for freedom is to invite defeat and to deserve it. W must find our way to a faith in the true God which will inspire us to sacrificial efforts which will put to shame the worshipers of the half-gods, and enable us to make our own national life grandly and truly Christian.

Fellowship---A *Human* Need

CHIEF SOURCE OF NOURISHMENT FOR MIND AND SPIRIT

R. B. NICHOLS

It is often said that the fundamental need of human life is fellowship. Perhaps the biologist would tell us that food, drink, and shelter are the first requisites for the human organism if it is to live in the world, and no doubt this is true so far as the purely animal side of life is concerned. But a human being is more than a body. There is a mind and a spirit, and mind and spirit require a different sort of nourishment. The chief source of nourishment for mind and spirit is fellowship.

Fellowship is really intercourse between the minds and spirits of different persons. It is not necessary that persons be together in body in order to have fellowship. Letters and books written by one person may be read by another, and fellowship arises between the minds and spirits of these two people, though they may be separated by thousands of miles or hundreds of years. Fellowship may also arise between the minds and spirits of different people through emotions expressed in music and drawing, or in painting and sculpture, or even through architecture.

Our dependence upon fellowship is far greater than we realize ordinarily. The child could never survive to grow to manhood without a minimum of care and training, which is the essence of fellowship, and which develops further fellowship. The man grown to the age when he can fend for himself might provide the essentials for sustaining life without ever having contact with another person, but from any human standpoint this would scarcely be living, for human living demands those relationships of mind and spirit which we have called fellowship.

So, for very much that goes to make life worth living, we find ourselves dependent upon our relationships with other human beings, and quite naturally this dependence extends first and chiefly to the other members of the family. When these relationships break down and fail, for whatever reason, then the human mind and spirit immediately reach out to another circle for fellowship—to those whom we call friends.

But there may come times—indeed, they do come to almost every person—when all human relationships fail to answer the demands of mind and spirit for fellowship. Then we grope beyond the human for fellowship with the universe. A sense of loneliness, misunderstanding, weighs us down and drives us outside ourselves and our immediate circle of human contacts until we satisfy our feelings of dependence in fellowship with the Ultimate Power, the Supreme Mind and Spirit of the universe. Here we feel ourselves to be part of something larger than ourselves, and our longings are satisfied. Fellowship for mind and spirit is found, and we rest. Rest is, after all, a requirement not only of the body but of mind and spirit also. The spirit of man cries out as of old, "Our hearts are restless until they find rest in Thee." The deep needs of man's mind and spirit have not changed much through the ages.

Richard E. Byrd, in his book "Alone," tells of his experiences while buried alive, as it were, for five months in the ice and snow of the Antarctic. He relates how, in hours of weakness and despair, the thought of his family sustained him. When all other earthly relationships had ceased to have any meaning, his sense of dependence upon his family and fellowship with them through memory still remained. But his mind and spirit reached out beyond them even, and sought a fellowship in the great white silence that enveloped him. And he found an answer. He became very certain of Something Beyond, of a Being and Power beyond the human, in which his spirit rested, and he was conscious of fellowship with this Ultimate Resource of the universe.

Most of us are likely to have need of more silence rather than of more human contacts. We live in such a rush and whirl of social affairs with our fellow human beings that we seldom sense the deeper meaning and power of fellowship. Many people say that they cannot bear to be alone. This is probably because their sense of dependence has always been satisfied only within the circle of their family and friends. They have never reached out beyond these immediate contacts to satisfy their needs for fellowship, and they are afraid to. Therefore, they are afraid to be alone. Their real need is that they should be alone enough to think and feel their way through to a sense of fellowship with the universe, a sense of their oneness with God.

On the other hand, you may find people who like to be alone. They find more satisfaction in fellowship with the Great Spirit of the universe than in the fellowship of other human beings. For them human fellowship has failed somewhere, and they have gone out beyond to find rest and satisfaction for their minds and spirits.

One is apt to find that people who run to either of these extremes are somewhat unbalanced; in other words, inclined to be fanatical. A person who has lived very much alone or isolated, for whatever reason, will appear odd and embarrassed among his fellows, while a person who has had only pressingly close social contacts may tend to mob-mindedness and lack a sense of values. Probably the ideal would lie somewhere between the two extremes —a person entering as much as possible into human fellowships while at the same time earnestly cultivating fellowship of mind and spirit with the Eternal One. But the rush and whirl of human activities and relationships tend to monopolize our time and interest so completely that there is little cultivation of the quiet moods in which we reach out for fellowship beyond the human plane.

There are many things tending to destroy our human fellowship too. Selfishness and greed in grabbing for possession and control of the material goods create suspicion and fear among us and destroy the fellowship of mind and spirit. We live in a society where none can live unto himself alone. Our living is built on the basis of sharing. If we are full of fear, suspicion, selfishness, and hatred, then that is what we share and so destroy fellowship. This way lie war and destruction. But if our minds and spirits have a confidence that comes from fellowship with God and a sense of oneness with His purpose for mankind, then we shall share this confidence, courage, faith, and good will, and so fellowship will grow. This way lie human progress and development, the kingdom of God.

It is for each of us to decide whether we shall cultivate fellowship, both human and divine, to the utmost capacity

of our souls, and share it. It was this fellowship that Jesus developed in His own life which made Him so outstanding an example of spiritual strength among men that He was hailed as the Son of God and the Saviour of mankind. It is this fellowship that the world needs today to save us from an abyss that yawns before us, threatening destruction of all that we have held dear. Only the cultivation of that fellowship, both human and divine, which came to be known as the way of Jesus can save us. He is still the Master of life, and His way of kindness and helpful good will is still the way of real salvation for mankind.

RUTS

Sam Hedrick

It seems to me that we have fallen into two ruts in the economy of our Annual Conferences, neither one of which is necessary.

The first rut is that of making the year's appointments at the close of the Conference session. We could have a much better and briefer Conference if the appointments were not made at that time. Many ministers and laymen go to Conference in anxiety and leave in disappointment, when they should come in anticipation and leave in inspiration. Also, if the appointments were made throughout the year as they are needed, each appointment would be given more careful consideration. There would not be the hurry and pressure that are so characteristic of sessions as they are. Moreover, I believe there would be better work carried on in the churches if appointments were made throughout the year as required instead of at the Conference session, because many ministers hesitate to start anything new a month before Conference for fear they will not be able to finish it, and if they are moved, it takes at least a month after Conference to get acquainted with the charge before any intensive work can be begun. Thus we sustain a loss of two months out of every year during which the ministers and the churches are uncertain. Finally, I think this plan would work better because those who make the appointments would not be so tired. A district superintendent once said to me, "We worked on appointments until two o'clock this morning." Personally, I am glad that I was not "up for a change." I have confidence in this district superintendent before midnight, but I know that he cannot be at his best until 2 A.M. His patience is low and his judgment is dull. I have this on his own authority. The necessary changes in appointments could be made throughout the year, and I believe they could be made more satisfactorily.

The second rut is that of paying for the Conference by taking collections and having one large program or lecture to which an admission charge is made. One never knows how much it is going to cost one to go to Conference. In part, the expense depends upon how many collections are taken. Many of the fine services of the Conferences are spoiled by a collection taken, not as an act of worship or consecration, but "in order to keep this a good Methodist meeting" or "to help defray the expenses of the Conference." If, as is done in some Conferences, a sum were apportioned to each charge, the expenses of the Conference would be met, the entertaining church would be saved a great deal of worry, and the ministers and laymen would have an opportunity to share in the expenses of the Conference and at the same time would know how much it was going to cost them to go to Conference.

LEADERSHIP IN THE NEW DEMOCRACY

Charles Stelzle

No matter who may win the war, it is inevitable that every country in the world will confront new problems which will compel it to make adjustments and reorganizations if it is to continue to exist. Some countries will probably go under. Others may suffer for generations. Those that survive will profit by the lessons learned during the present conflict. Out of it all the free countries will emerge as new, chastened democracies. The United States will experience a rebirth. If it survives,—and we believe that it will,—America will be led by a new type of leadership.

This democracy will not be dominated by unscrupulous demagogues but by men of high ideals. In industry the coming leaders will not be merely efficiency experts or sales managers. They will have the ability to understand and interpret the great problems of humanity. In government the leaders will consist of those who can rise above petty politics; those who in a statesmanlike manner will interpret national problems in the terms of world movements and world problems. There will be no place for selfish isolationists. No country will be able to live unto itself alone.

Leadership in the new democracy will be sacrificial. The great men in industry and commerce and government will give their best thought to the kind of service they can render to humanity. Modern business will become one of life's greatest adventures. Business and science and politics and education and industry will have their heroes, men who will become prophets of the new day.

And let it be remembered that such men will not be limited to those whose names appear in "Who's Who in America" or any other selected list of notables who for various reasons have arrived at places of prominence. Leadership will come from men and women from shops and farms and factories, from stores and offices. It will not be so much a question of where they came from as of where they are going, but mainly it will be a question of the price they are willing to pay for leadership. In such is our hope for the new democracy, which has been envisioned by the prophets of old and demonstrated in human history.

Does this seem too idealistic? The fact is, there are already thousands upon thousands of Americans who are now living up to these principles. On next Sunday morning two hundred thousand preachers—Protestant, Jewish, and Catholic—will proclaim this message. And half the population of our country has definitely pledged itself to apply these high principles in their daily lives. Millions of others, outside the churches, sincerely believe in this philosophy of life. The time has come to put these principles into operation. Nothing else can save the world from going down into the depths of despair.

——In times like these it is not difficult to become a pessimist. Might apparently is rapidly overcoming right, and morality in international affairs, after a puny and uncertain existence, has been interred in the tomb wherein other idealistic doctrines have been laid away and forgotten. Yet men should not despair. Consideration by individual for individual is still not outmoded. Always it will be possible for men to do good.

And in doing good men may find real happiness. Nor should little acts of kindness be overlooked by any whose hearts may be set on doing good for others. Many small kindnesses will more than equal one great kindness.—Upton G. Wilson, in Winston-Salem (N. C.) *Journal.*

THE CHURCH AT WORK

The Human Side of Kingdom Building

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RAYMOND H. HUSE

Just Before Conference

My desk is piled with things to attend to. (I recognize that is not a good sentence. It ends with a preposition, and is cluttered up with "things." Nevertheless it expresses what I wish to say.)

Sometimes we have preached on the subject of eleventh-hour repentance and questioned its value. Dr. Samuel Upham used to say, "We are given in the Scriptures one and only one example of death-bed repentance, that none may despair and none may presume." However it may work in human destiny, in Conference matters it is fatal. Harriet Beecher Stowe makes one of her characters say, "Lose an hour in the morning and you cannot catch up with it all day." If we had only looked after World Service offerings earlier in the year! And here are Conference claimant apportionments to raise in the last two weeks. Time marches on!

James Whitcomb Riley makes his typical American boy say, "Just before Christmas I'm as good as I can be." As far as repenting of my sins and making good resolutions are concerned, just before Conference I am good as I can be.

Whether my goodness is like a morning cloud, or early dew, to use the expressive metaphors of the poet-prophet, only time will tell.

I have written that paragraph as a pastor, almost forgetting my new responsibility this year. May I add some observations as a district superintendent?

The first is that it is surprising how many preachers believe in Santa Claus. They think the bishops and cabinet can, if they will, give them a certain appointment that is providentially open. They paraphrase the prayer of the leper and say, "If thou wilt, thou canst send me to Pasadena."

I am reminded of a statement in the district report of a former superintendent of mine which has proved helpful through the years. "All men cannot go to all churches—and they had better not ask why."

We may well recognize the fact that there are diversities of gifts. Some of these gifts may not equip a man to fill a metropolitan pulpit, but his ministry may be equally fruitful. Emerson's squirrel said to the mountain, "I cannot bear a forest on my back, but neither can you crack a nut." I know men on the board of bishops who could not minister as helpfully to some of my smaller churches as the pastors who are there now.

Our task as superintendents is to do our best to match the man with the opportunity. I think most of us are trying to do so. Of course we fail often, but because that is our ideal, we cannot play Santa Claus.

I am sorry that so often the mark of merit or achievement is the dollar sign and that a so-called promotion means assignment to a church with a larger salary.

Many times it is simply a mark, since the higher bracket does not guarantee more comfortable living.

We had an interesting discussion on this very subject at our District Conference the other day. A fine young preacher, discussing the idea that the higher-salaried men are in better circumstances, said, "My expenses are just as much as those of my preacher dad and his salary is twice as much as mine."

It is probably true that the higher-salaried men in the ministry do not have much more left than their brethren, but they are enabled to secure more comforts and luxuries for themselves and their families. Hence I wish that things could be more nearly equalized in the ministry, and that we might have some better badge of merit than the dollar sign. Perhaps the technologists can suggest one.

My experience with district superintending has been somewhat unusual. In my early ministry I had that thankless job, and now after many years in the pastorate I come back to it. The area system has developed in the meantime. This has brought a much more satisfactory arrangement.

I remember one of our so-called great bishops in those dear, dead days beyond recall proposed a pastor for one of my important churches because he liked the appearance of him over the telephone! Now bishop and cabinet face the problem at close range and the church at "four corners" as well as the metropolitan cathedral receives episcopal consideration. Say not the former days were better than these!

I suppose my next remark classes me as a hopeless reactionary.

I devoutly hope that the time will not soon come in Methodism when the laymen will insist upon representation in the cabinet or have an authoritative hand in the making of the appointments. I am glad for the democratic fellowship which encourages consultation and cooperation. I voted gladly for a proposal in the last General Conference that all the churches as well as all the pastors be consulted before the appointments are signed, sealed, and delivered.

But this matter of pastoral selection is not something that can be settled by a group of men taking a few Sundays off to go and hear some brilliant brethren preach or by listening to the glowing report of a traveling salesman. It requires the all-the-year-around study of a trained specialist.

I do not dare to record the divers and strange suggestions of some good brethren concerning the pastor that they are convinced would fit their own peculiar situation.

Did you ever hear of the preacher who, when one said to him, "I trust that in your appointment you see the hand of Divine Providence," replied, "No, I see the paw of the presiding elder"?

Nevertheless, sometimes in spite of that "paw" and more frequently because of it, Divine Providence does work with us in this important task and many of us preachers, looking back on some disappointing experience in our ministerial career, realize now that the things that happened unto us have fallen out for the furtherance of the gospel.

OUR CHURCH SCHOOL LITERATURE

Walter N. Vernon, Jr.

I. We Need Lesson Materials

Elbert Hubbard once complained that the church would not recognize that some people—as he claimed—have graduated beyond the need of attending the church's services of worship and instruction. Now, there probably are a few such people; I think I have known a half-dozen in my experience. But the interesting thing is that all of them attended church regularly!

In the same way it may be claimed that some teachers have graduated beyond the need of teaching helps, that they are able to create their own curriculum, and may thus dispense with any kind of "helps." But usually such teachers will be found digging deep into the resources of human experience—both in the life around them and in the life of the past as it is portrayed in literature and history.

Certainly Jesus depended upon written materials as well as upon life experiences as an aid in His preaching and teaching. "He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. . . ." "Have ye not read what David did . . .?" "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God . . .?" "Have we not read this Scripture . . .?"

Furthermore, Jesus gave guidance in the interpretation of Scripture. "Ye have heard that it was said by them of old time. . . . But I say unto you. . . ." "And he closed the book. . . . And he began to say unto them, This day is this Scripture fulfilled in your ears." "And he said unto them, . . . David himself saith in the book of Psalms. . . . Then in the audience of all the people he said unto his disciples. . . ." Since Jesus felt that the Scripture needed interpretation and explanation, we are surely wise in following His example.

It is significant that teachers and scholars since Jesus' time have also used helps in Bible study and in teaching. John Wesley wrote a volume called "Explanatory Notes Upon the New Testament" in which he magnified the task of helping people understand the Bible. And he had little patience with those who made the plea, "But I read only the Bible." "Then you ought to teach others to read only the Bible," he said, "and, by parity of reasoning, to hear only the Bible: but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible nor any thing else. This is rank enthusiasm. If you need no book but the Bible, you are above St. Paul. He wanted others too. 'Bring the books,' says he, 'but especially the parchments,' those wrote on parchments."

From a superficial judgment, it might seem that people as a whole are well enough educated today so that they do not need special helps in the teaching of religion. Yet it is a modern paradox that, at a time when literacy in general is at a high peak, knowledge of the Bible and of theology is definitely inadequate. Discount the evidence all we dare, it is still obvious that people—even in the church—are distressingly in need of greater familiarity with the great Christian teachings.

This increased familiarity will not come merely by wishing for it. It will not come by scolding the people. It will not come overnight. *It will come only as the result of a slow process of learning and—necessarily—of teaching.*

And learning and teaching for most of us still require the printed page as a guide and a stimulus. True, James A. Garfield once declared: "Give me a log hut, with only a simple bench, Mark Hopkins on one end and I on the other, and you may have all the buildings, apparatus, and libraries without him." But most of us are not such teachers as Hopkins—or such students as Garfield. Most of us still profit through the use of "buildings, apparatus, and libraries."

We need resource material in the work of the church school because few of us are competent scholars of the Bible and of the Christian faith. Few of us have ready access to good libraries. Few of us are trained in the selection and organization of the teachings of Christianity. Most of us do not have the time, week by week, to engage in the study and research which aid the learning process. Nor do many of us know thoroughly the best techniques for teaching those under our direction.

We need lesson materials.

What's in the Movies

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Lillian White

"Brigham Young"

The title of this moving picture is a natural for box-office appeal, but those who attend hoping to enjoy an exploitation of Brigham Young's bevy of wives will be sadly disappointed. Polygamy is touched on only slightly, and not seriously, only lightly. The picture is the story of the struggles of the Mormons for a place where they could live unmolested. The theme is a plea for tolerance toward religious groups. Another favorite present-day theme is dragged in—that sometimes it is right for people to fight. If the book "Children of God," by Vardis Fisher, is correct, the real facts are perverted in order to make this point. One member of the group, a non-resister, is made the villain. His pacifism is belittled by being shown as the result of his materialistic interests. According to Fisher, it was Brigham Young who was the shrewd business man.

Although the picture is done in a stereotyped, unimaginative way, it is still interesting, because of the sure-fire cinematic material it contains—a long journey in covered wagons, including the crossing of a frozen river. The story of the Mormons done with a fresh touch could have been made into a masterpiece. Showing the horrors of intolerance is very appropriate at this time if only moving-picture audiences think to transfer the lesson over to present treatment of Negroes, Jews, Communists, Jehovah's Witnesses, and aliens.

"No Time for Comedy"

"No Time for Comedy," made from a stage play that was on Broadway a year or so ago, is bogged down with words, but has some interest because of its good leads, Rosalind Russell and Jimmy Stewart, and because of quite a bit of psychology involved. It continues the screen's current attack on divorce, making a woman who is interested in another woman's husband look very silly indeed.

"Wyoming"

If I could think of words to describe my revulsion against "Wyoming," they would burn a hole in this paper. It is a picture in which killing and the killer (Wallace Beery) in their raw, unvarnished, barbaric state appear in a favorable light, and it even dares to make a sweet little boy (Bobs Watson) cry out for blood. "How many men did you shoot?" he asks eagerly. He wants to go along to help. "Come on, let's go shoot 'em!" I prefer my war propaganda honeyed over, idealized, for at least this glossing bespeaks the real goodness in the soul of man that cannot endure to think of war in its stark reality as killing.

PERSONS

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Dr. Adolf Keller, Swiss clergyman and influential leader of the ecumenical movement for world-wide cooperation among the churches, will make the last of a series of three short-wave broadcasts from Switzerland on the subject "The American Dream—the Dream of Switzerland," next Wednesday, October 2, at 8.45 P.M., Eastern Standard Time. As general secretary of the European Central Office for Inter-Church Aid, Dr. Keller is intimately acquainted with the situation in Europe and has just completed a tour through Poland and Germany. On October 8, he will leave Lisbon by clipper for the United States, where he will join the National Christian Mission team as a speaker at Minneapolis, and continue through the fall schedule, which includes Oklahoma City, Houston, Little Rock, Indianapolis, Chicago, Springfield, Baltimore, and Hartford. The mission is sponsored by the Federal Council of Churches.

Rev. and Mrs. Wood K. Whetstone sailed last month for India, as newly appointed missionaries of the Methodist Board of Missions and Church Extension. Mr. Whetstone is a graduate of Boston University School of Theology, class of 1939, and served for a year as pastor at Barre.

Rev. Hansel H. Tower, pastor of St. Paul's Methodist Church, Newport, R. I., expects soon to be called into the service as chaplain in the navy. His duties will probably begin about November 1.

Miss Jane Chalfant McConnell of Newtonville, daughter of Professor Charles M. McConnell of Boston University School of Theology, and Mrs. McConnell, and niece of Bishop Francis J. McConnell of New York City, was united in marriage on Saturday afternoon of last week, September 21, in the First Baptist Church of Newton Center, to Austin West Berkeley of Newton Center, son of Dr. James P. Berkeley, professor in Andover Newton Theological School, and Mrs. Berkeley. The bride was given in marriage by her father. Dr. Charles N. Arbuckle, pastor of the church, and Dr. Berkeley, the father of the bridegroom, performed the wedding ceremony. Miss Mardi McConnell, sister of the bride, was maid of honor, and two other sisters, Miss Louise McConnell and Miss Mildred McConnell, together with Miss Elinor Berkeley, sister of the bridegroom, and Miss Marybeth Mehren of Chicago, Ill., were bridesmaids. James L. Berkeley of Boston was best man for his brother. A reception in the church parlors followed the ceremony.

Herbert P. Coates, one of the leading business men and evangelical Christians of South America, died at his home in Montevideo, Uruguay, on August 8. He was for many years the most prominent layman of Emmanuel Methodist Church in that city, and an outstanding figure in the foreign colony. Mr. Coates was also president of the board of directors of Crandon Institute, noted Methodist school in Montevideo. He was an active leader in the Young Men's Christian Association and in the Rotary Club throughout Uruguay, Argentina, and Chile. He was a delegate to the General Conference of 1928.

William Lincoln Palmer of Boston, seventy-two years old on September 19, was given a dinner that day, in honor of the occasion, by a dozen of his friends. Mr. Palmer, it will be recalled, was actively identified with the establishment of the Palmer Memorial Hospital, which was named for his first wife, Jennie C. Palmer, a victim of cancer.

Captain Harold Peabody Tasker, son of Rev. and Mrs. Edwin S. Tasker of the New Hampshire Conference, was ordered by the War Department to report at Charleston, S. C., August 15, to serve as assistant professor of military science and tactics at the "Citadel," the famous military college of that state. Captain Tasker and Miss Margaret A. Swenson are to be married on Wednesday of this week, September 25, in the Citadel Chapel and after a brief honeymoon will take up their residence at 137 Stocker Drive, Windemere, a suburb of Charleston. Miss Swenson's home is in Tacoma, Wash., but for some years past she has been engaged in secretarial work in New York City.

Rev. Thomas E. Chandler, a retired member of the Kansas Conference and now residing at Bellingham, Wash., has recently passed his seventy-sixth birthday anniversary. In June he was given a gold medal in recognition of the fiftieth anniversary of his graduation from Baker University. On June 27, he and Mrs. Chandler celebrated their forty-sixth wedding anniversary. Dr. and Mrs. Chandler will be remembered by their many friends at Newport and Pawtucket, R. I. At Newport in 1890, under Dr. Chandler's leadership, the centennial of the founding of First Church was celebrated with an elaborate program, at the conclusion of which the pastor received thirty-three new members. The name of First Church was changed to St. Paul's. In Kansas, Dr. Chandler had an active career as pastor, district superintendent, church builder, and as president of one of the state institutions.

At the request of the Board of Missions, Rev. E. Pearce Hayes, Methodist missionary now in America on furlough from China, will remain in the United States until the end of 1940, engaged in special field work on behalf of China and recruits for the Christian work in China. He had earlier been scheduled to sail on September 30. Dr. Hayes may be addressed through the board at 150 Fifth Avenue, New York City.

Dr. Fred Pierce Corson, president of Dickinson College, Carlisle, Pa., is announced as the preacher for the chapel service at Harvard University on Sunday, September 29.

Miss Sara Estelle Haskin of Nashville, Tenn., recently elected woman editor of *World Outlook* and secretary of literature in the Joint Division of Education and Cultivation of the Board of Missions and Church Extension, died suddenly Tuesday night of last week in a New York hotel. She had been attending committee and divisional meetings during the day. For twenty years previous to the recent reunion of the three branches of Methodism, Miss Haskin was associated with the Board of Missions of the Methodist Episcopal Church, South, as one of the editors of *World Outlook* and secretary in charge of literature. Survivors include a sister, Mrs. Ethel Hunter of Hendersonville, N. C.

Rev. Ewart E. Turner of Dracut is returning this month from a study trip to Brazil. "No country in world Methodism," he writes, "could make one more proud of the influence of our church on social and spiritual conditions."

William Brockman Bankhead, Speaker of the House of Representatives at Washington since 1936, who died a week ago Sunday in a Washington hospital after a brief illness, was a Methodist layman, having long been a member of First Methodist Church Jasper, Ala. He had served in Con

gress for twenty-three years and was highly respected on Capitol Hill. A state funeral was held Monday noon in the House of Representatives, conducted by the chaplain, Rev. James Shera Montgomery. Services Tuesday at First Church, Jasper, were in charge of the pastor, Rev. T. L. McDonald.

After October 1, the home address of Rev. Ralph Stoody will be 425 West 23d Street, New York City. Dr. Stoody, pastor of Union Methodist Church, Fall River, since 1934, is about to assume his new duties as director of the publicity bureau of the General Conference Commission on Public Information.

Bishop Francis J. McConnell of New York will speak on Columbia's Church of the Air Anniversary Broadcast, Sunday, September 29, at 10 A.M.

Dr. M. S. Davage, president of Clark University, Atlanta, Ga., was recently elected to the staff of the Board of Education, as secretary of Negro institutions.

Dr. Philip Gardner Merriam, son of Mr. and Mrs. Harry Merriam of Stratford, N. H., and Miss Charlotte Fairbanks Adams, daughter of Rev. and Mrs. Chauncey Allen Adams, were united in marriage on Saturday, September 14, at Danville, Vt. They will be at home after October 1 at 102 Prospect Street, New Britain, Conn.

EVENTS

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An operating surplus of $4753 is reported by the American Board of Commissioners for Foreign Missions for its fiscal year just closed. At the same time the accumulated debt has been reduced to $27,775, the lowest figure in thirteen years. This achievement was made possible by strict economy, favorable rates of exchange, and the contribution by 2300 donors of $85,834. The prudential committee, however, feeling it unsafe to rely on continued savings on exchange, has planned to cut the budget for coming years unless income increases. The board reported that in no place has the international situation forced the closing of stations, or return of missionaries to this country. Rev. Russell Henry Stafford, pastor of the Old South Church, Boston, and newly elected president of the American Board, urged continued effort in support of the missionary cause. "War-time," he said, "is no time for Christians to back down. We must keep on at the long, hard, sure task of laying the foundations for a better world order. Christian missionaries illustrate the true spirit of Christ. Never before has there been greater need."

The unveiling of a marker placed on the site of the first building of the Methodist Church of Vienna, Maine, established by Jesse Lee in 1794, was a feature of the fifth Old Home Sunday and Whittier Reunion held last month at the Methodist Church in North Vienna. The marker is located in the southeast corner of the Franklin Cemetery. In connection with the unveiling, an historical address was delivered by the pastor, Rev. W. R. Wright.

A Retreat for the ministers of the Northern District, New Hampshire Conference, was held at The Weirs on Monday and Tuesday, September 16 and 17. The program gave opportunity for delightful fellowship as well as serious facing of common problems and sharing of experiences and convictions. The district superintendent, Rev. H. D. Hawver, presided and thirty men attended.

A new program for the interpretation of the message and work of the churches to the general public has been launched by the Federal Council of the Churches of Christ in America. Director of this new program is John Fortson, a young man experienced in newspaper, radio, and public relations work. Assisting him on the Laymen's Cooperating Commission, which is sponsoring the venture, are several newspapermen who will endeavor to work out a program for better church news in the daily press. Chairman of the commision is Francis S. Harmon. executive assistant to the president of the Motion Picture Producers and Distributors of America, and formerly publisher and editor of a Mississippi newspaper. Other newspapermen and journalists on the Laymen's Commission include: Henry R. Luce, president of Time, Inc.; Grove Patterson, editor of the *Blade,* Toledo, Ohio; W. W. Waymack, editor of the editorial page, *Register and Tribune,* Des Moines, Iowa; Tennant Bryan, business manager of the Richmond, Va., *News-Leader;* Gordon Gray, publisher of the Winston-Salem, N. C., *Journal Sentinel;* Barclay Acheson, associate editor of *Reader's Digest;* and Stanley High, magazine writer. For the remainder of this year, Mr. Fortson will concentrate on public-relations angles of the National Christian Mission.

With Our Writers

EDWARD L. PEET, New Haven, Conn.; pastor of St. Andrew's Methodist Church.

R. B. NICHOLS, Methuen; member of New Hampshire Conference, serving First Church, Methuen.

SAM HEDRICK, Valley Falls, Kan.; Boston University School of Theology graduate, now a pastor in Kansas.

CHARLES STELZLE, New York City; sociologist, author, and publicity counselor.

WALTER N. VERNON, JR., Nashville, Tenn.; assistant editor, General Board of Christian Education of the (former) Methodist Episcopal Church, South.

The organization meeting of the New England Conference Woman's Society of Christian Service will take place on Friday, October 11, beginning at 10.30 A.M., in the Fisk Memorial Methodist Church, Natick. Similar meetings for the three other Conferences of the Boston Area have been scheduled as follows: New England Southern, September 26; Maine, October 9, Waterville; New Hampshire, October 10, Concord.

The Hillside Congregational Society of Cornish, Maine, which with the Methodist Society constitutes the Federated Church of Cornish, celebrated its centennial on September 14 and 15. A high light of the celebration occurred during the Sunday morning service, when a magnificent bouquet of shell-pink gladioli and lavender liatris, in a gold reed basket, was presented by the Methodist members of the federation to their Congregational friends. The act demonstrated in a very practical and beautiful way the reality of the fellowship that exists between the two societies, of which Rev. William T. Bennett is the pastor.

The centennial session of the New England Southern Annual Conference, held last June at Trinity Union Church, Providence, R. I., is commemorated by a special edition of the Official Journal and Year Book. This volume, just off the press, contains all the standard features of the regular Year Book and, in addition, an historical supplement, with illustrations, and "Our Family Album," a "picture section" presenting first Bishop G. Bromley Oxnam and his family and then the ministers of the Conference and their families. Most of these group pictures are informal snapshots. The volume is attractively bound in green cloth with gold lettering.

FLASHES FROM THE PRESS OF THE WORLD

Editorials from Papers at Home and Abroad

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A Jewless Europe

[*Christian Advocate,* Nashville, Tenn.]

If Hitler should win the war, the German peace will call for a Europe without any Jews, according to a recent official announcement. Jews will be driven out of Germany and all the countries now under German domination; they will be banished to some remote corner of the globe. The charge against them is that they, together with the British, have tried "to convert Europe into a chaotic, blood-soaked battlefield." Hitler's maniacal hatred of the Jews, if not checked, will inflict appalling suffering on a people who have made a notable contribution to the intellectual development of Germany.

A pro-Fascist American anti-Semite once remarked to a Jew, "In the village where I live there is not a single Jew"; to which the Jew mildly responded, "Maybe that is why it is a village."

Religious Schools Legalized by Petain Government

[*The Christian Century,* Chicago, Ill.]

By an act of the French cabinet at Vichy, the law of 1904 prohibiting religious orders from conducting schools has been repealed. Under the present régime, a decision by the cabinet is all that is required for the enactment or repeal of a law. From the American liberal and democratic point of view, the former ban on religious schools was a bad arrangement which placed an improper restriction upon religious liberty. It was enacted as part of an anticlerical campaign which culminated in the separation of church and state in France. Aside from the matter of education, the legislation growing out of that campaign had the effect of establishing religious liberty rather than restricting it. French liberals at that time favored it because the church and the religious orders had never been satisfied with liberty but always demanded special privileges. Through a great part of the nineteenth century the church had fought for the control of the educational system of the whole country. The banning of the religious schools was a measure of self-defense against clerical domination. The lifting of that ban is in itself a liberal measure, but it has no liberal purpose. It was enacted by an authority which is committed to the eradication of liberalism and democracy from France, and the method of its enactment—an edict repealing a piece of parliamentary legislation—shows clearly enough how it fits into the new order. Things of this sort do not happen by accident, nor can it be believed that in issuing this edict the Pétain government was moved by a sensitive regard for religious liberty. Pétain's tutor in Berlin is not devoted to religious liberty or any other kind. But there are certain tactical advantages to be attained by a friendly gesture toward the church where no sacrifice of National Socialist interests is involved; and there are tactical advantages to be gained by the church by going along with the fascist program, and that is what it is doing. The Vatican gives its blessing to the Vichy government, and the Vichy government restores the Catholic schools. The new concordat with Hitler is still pending. Small wonder that in addressing representatives of Catholic Action in Rome, as reported in the daily press, the Pope considered it "inopportune to speak of war and peace."

Only Consistent View of Pacifism

[*The Watchman-Examiner,* New York City]

The only consistent view of pacifism is that which abominates all war as antichristian and will under no circumstances participate in military or even in auxiliary services or public production contributive to war. This, we take it, is the substance of the conscientious-objector pledge submitted to the Northern [Baptist] Convention at Atlantic City last May. It declares "war to be the ultimate denial of what Jesus Christ lived and died for, an almost limitless breeder of physical, moral, and spiritual deterioration; disloyalty to the best interests of my country and treason against the human family, which is above all nations." Here is a declaration which is consistent with the real meaning of pacifism, and wherever taken seriously obliges those who hold to it to suffer death, if necessary, rather than in the slightest degree participate in war. We will at another time discuss what appears to us to be the inconsistency of asking protection of the Northern Convention for a minority not yet threatened and which, even if threatened, must be willing to pay the price of a position of conscience which the holding of pacifist ideals may involve—as must be the case in any realm of truth and pragmatism among our people. We, ourselves, would ask for no other Baptist's guarantee for our safety in such matters. If in the last case martyrdom alone could prove us right, then martyrs we must be.

Our Pagan Funerals

[*The Churchman,* New York City]

On several occasions *The Churchman* has condemned the practises connected with funerals and urged their reform in the direction of our common Christian concepts. We therefore give our ardent approval to a recent address on this subject by Rev. Otis R. Rice, chaplain of St. Luke's Hospital, New York, at the Conference of Ministers and Religious Workers at Union Theological Seminary. Mr. Rice said in part: "There is a need for a Christian attitude in funeral services. By that I mean more emphasis on survival of the soul than concern for the body that is left. It is unchristian to have ostentatious and lugubrious funerals. The emphasizing of matters pertaining to the corpse, of the overstimulation of emotion, of the wearing out of mourners by long services and waits, seems to me to be more pagan than Christian. While respect should be shown for the dead, it is no respect to those who have gone to impoverish a family for years to come because of ostentatious and expensive funeral rites."

Not the least of the fault lies with many of the clergy. They have given in to the type of undertaker who likes to take control of all funeral arrangements, including the service, which is certainly the prerogative of the clergyman. We admit from long experience that such undertakers are unpleasantly persistent persons and many parsons get to the point of saying—as they never should—"What's the use?" and letting the undertaker do as he pleases. This situation accounts, in no small degree, for the lugubrious and pagan emphasis in the modern funeral. And most people are fearful of not doing the "right thing." But the waste of money on flowers alone ought to come in for determined condemnation by the clergy. How much more sensible and Christian to send a note of sympathy, saying that the money which might have been spent on flowers will be sent to a welfare agency as a memorial to the one who has died. Our excuse—conscious or unconscious—is usually "custom." But if we are going to give way to traditions, why not follow the traditions of Christianity rather than those of paganism?

When the Minister Calls

[*Florida Christian Advocate,* Lakeland, Fla.]

It used to be that pastoral calling took a lot of nerve. One had to be prepared to do a lot of sympathizing with the sick, praying for the wayward, and instructing the children. A few great souls excelled in the art.

Nowadays, all that is needed is a quick getaway and a supply of calling cards.

Most of the minister's parishioners are not at home; a goodly portion are entertaining the bridge club, and the rest are taking a bath. The faithful pastor makes fifteen flights in an afternoon and settles only once or twice. In those places, he may have the opportunity of talking to a victim of nerves, or discussing the latest local scandal, but he will hardly have an opportunity to instruct the children or pray with the family.

In every community there is a good man or woman who expects the preacher to come by at least once a week and report on progress and receive orders. But that is not pastoral visiting. That's merely passing around the soft soap and getting lathered.

If a pastor can't visit his people in their homes—if he can't discuss religion with the children—what can he do?

Well, in this modern age, the only way to obey the injunction of the Discipline is to make a valiant effort to gather the children together for a service at least once a week and hope for the best with the old folk.

Dr Brightman on "The Hidden God"

In a speech challenging the 270 Boston University theological students "to interpret and apply faith in God in a way suited to man's present needs," Dr. Edgar S. Brightman, Borden Parker Bowne professor of philosophy in the university, delivered the annual Matriculation Day address on Wednesday afternoon of last week in the Robinson Memorial Chapel of the 101-year-old Boston University School of Theology.

During the traditional exercises, President Daniel L. Marsh of the university presided and officially accepted new students into the university family. The invocation was offered by Dr. William J. Lowstuter, registrar of the school, who also read a roll-call of new students. Dean Earl B. Marlatt of the school welcomed the first-year students.

Dr. Brightman, who returned recently from a summer spent in attending religious conferences and lecturing in Mid-Western schools and colleges, had as his subject "The Hidden God." "The present state of faith is nothing to boast of," he declared. "Faith has been sapped by a popular skeptical fad started mostly by people who never had any genuine faith in the first place; but the substantial harm done to faith by unfaith is slight when compared with the damage which religious faith has suffered from the rise of irreligious faith. The irreligious faith of a Russian exile in Switzerland took him in 1917 during a world war across hated Germany and empowered Lenin to turn Russian civilization upside down. A prisoner in a German jail in 1923, with few friends but his faith and his typewriter, wrote a program of action which he is relentlessly carrying out. Adolf Hitler's 'Mein Kampf' is a document of faith defying reason and moving mountains."

The speaker characterized the age of the Axis as an age of doubt. "Men have not lost their capacity for faith," he said, "but the object of faith has been shifted from God to man, from the brotherhood of all to the solidarity of race, from love to violence, from Christ to Mars; in short, from the eternal and invisible to the present and visible. While this new faith (which formerly was known as sin) is engaging the whole being of myriads of men, and forbidding doubt except as prescribed, many others are being driven by the successes of such faith to the depths of utter doubt: doubt of God and doubt of man; doubt that there is a God, and doubt that man (with or without God) can fashion a decent life on this planet."

Dr. Brightman referred to the work of schools, colleges, and universities as "the roots of the tree of human life" and said that if their work is rightly done "it will nourish the life of that tree so that it may lift green branches again after the hurricane of the present. "The essential task of Christian education, and of theological education in particular," he asserted, "is to interpret and apply faith in God in a way suited to man's present needs."

The speaker told of a document circulated among confessional preachers in Germany reminding them of their responsibility in the time of war to preach the Living God, the Father of Jesus Christ, His power, His goodness and mercy, but then adding: "Every discussion of the theological problem involved in war must be avoided in preaching, as long as the war lasts. We can only preach the hidden God. Before His hidden reign our questionings must cease." "It would be quite unjust," Dr. Brightman maintained, "if we were to construe this as a mere cowardly evasion of the Christian duty of a preacher in war-time. We moralistic American Christians can but faintly conceive the torture of soul which many a German Christian must be undergoing in these days, and many a British Christian, too. For such a one, faith in the hidden God is more secure than facile comment on the communiqués of the high army command in the light of Christian faith. But faith in God is harder than faith in the army."

Later in his address Dr. Brightman told the students that "the time when Adolf Hitler's faith has terrified the world is no time for Christians to lose confidence in the power of faith. The chief enemies of Christianity are within, not without. If Christians can be tolerant in the best sense of that none too expressive word, the spirit of war will have been in part conquered."

Sympathy

ARTHUR HOPKINSON

Dear old England!
Our hearts go out to thee,
That in these dark and crucial days
Thy skill and strength may be
All that is required
To insure thee victory.

Thine is the honor, all unsought,—
That which could prove thy fate,—
To hold the lamp of truth aloft,
And stand at Freedom's gate
Defending life's most precious things
From tyrant's greed and hate.

Let nothing daunt thee
As from day to day
Thy foes combine to wreak their will;
For time and truth are on thy side—
The stars in their courses
Fight against Sisera still!

Hence the day will surely come—
Please God 'twill not be long—
When right again shall triumph
And supersede the wrong;
When those who now oppose thee
Are vanquished and brought to shame.
Then shall a grateful posterity
Revere thy honored name.

Missions Executive Committee—First Meeting

The first meeting of the General Executive Committee of the Board of Missions and Church Extension of The Methodist Church was given over largely to the perfecting of organizational business begun in Chicago in July when the board and its four divisions were set up. The Executive Committee met in New York City on September 19, under the presidency of Bishop Arthur J. Moore of Atlanta, Ga.

The meeting was saddened by the death, two days earlier in New York, of Miss Sara Estelle Haskin, woman editor of *World Outlook*. She had been attending committee and divisional meetings when stricken. The opening session of the Executive Committee was conducted as a memorial service to Miss Haskin by Bishop Moore.

Perhaps the most important business item was the adoption of the recommendations of a committee that the headquarters of the Board of Missions and Church Extension in New York City be at 150 Fifth Avenue, in the building owned by the Board of Publication. Plans are now under way for a remodeling and modernizing of the building so that it will be ready for occupancy by all divisions of the board by January 1. The Division of Foreign Missions is already in the building, and the Joint Division of Education and Cultivation will assemble there on October 1.

It was voted that the annual meeting of the board—the first under the new organization—be held in Philadelphia, during the week of November 25. The executive secretaries of the divisions will prepare a schedule of related divisional and committee meetings. The facilities of 1701 Arch Street—headquarters of the former Board of Home Missions and Church Extension—will be used for the meetings.

On report from the Woman's Division of Christian Service, the executive committee accepted the resignations of three who had been elected to office at the July organizational meeting; Miss Margaret Young, executive secretary, Bureau of Urban Work; Miss Lora Lee Pederson, executive secretary, Bureau of Social Welfare and Medical Work; and Miss Margaret Freeman, assistant treasurer of the Home Department. It elected the following: Miss Mary Lou Barnwell, executive secretary, Bureau of Urban Work; Miss Marjorie Eicher, assistant treasurer, Home Department. Miss Helen Johnson and Miss Ruby Van Hooser were elected members of the Inter-Board Committee on Missionary Education in place of Miss Muriel Day and Miss Lela Norris, resigned.

On nomination of the Joint Division of Education and Cultivation, Dr. William F. Quillian was elected secretary, Department of Field Work; Miss Dorothy McConnell, woman editor of *World Outlook*; and A. R. Perkins, circulation manager of literature.

The committee also confirmed two elections that had previously been made by the Board of Education: Dr. Wade Crawford Barclay as secretary of the Joint Committee on Religious Education in Foreign Fields; and Dr. Corliss P. Hargraves, secretary of the Inter-Board Committee on Missionary Education.

Professional Patriots

The activities of self-styled patriotic organizations continued throughout the year with diminishing effect. Their main sounding-board has been the special committee of the House investigating un-American activities. . .

An inquiry of the Union's correspondents in forty-six states, made in the spring of 1940, showed agreement on the American Legion as the most active agency of interference with civil rights. The Legion has taken first place in this canvass continuously for several years. In only two instances was the Legion reported as opposing what may be characterized as fascist movements. While there is no formal connection between the Legion and native fascist organizations of the character of the Bund, the Silver Shirts, and the Klan, a community of interest brings them together in attacks on radicals and militant labor. The Ku Klux Klan apparently increased in strength during the year, particularly in the South, marked by a short-lived reign of mob violence in and around Atlanta, finally checked by prosecutions and convictions.—*From the 1940 Annual Report of the American Civil Liberties Union.*

SUMMER SCHOOL IN HISTORIC SETTING

WILBRAHAM WELCOMES MINISTERS OF NEW ENGLAND AND NEW ENGLAND SOUTHERN CONFERENCES

Four Wonderful Days

The Summer School of Ministerial Training for the New England and New England Southern Conferences of the Boston Area of The Methodist Church met September 2 to 6 at Wilbraham Academy in the beautiful old New England village of Wilbraham. The facilities of this historic institution were placed at the disposal of the ministers amidst a background of Methodist traditions of more than one hundred and twenty-five years of continuous history, and in an atmosphere vibrant with reminders and memories of outstanding leadership in education and religion. It was at Wilbraham that the first session of the New England Annual Conference of the Methodist Episcopal Church met in 1797, in a building on the main street of the town which still stands as a monument to that historic occasion.

Here in this beautiful and stimulating setting was held the first joint Summer School of the New England and New England Southern Conferences since the summer-school plan was inaugurated some years ago by the late Dr. Allan MacRossie, then director of the Commission on Courses of Study. One hundred and nine persons were registered, and many others attended the sessions. Perfect weather prevailed throughout the four days. Accommodations were provided in the dormitories, and meals were served in Rich Hall.

The officers of the school were: dean, Rev. Charles W. Jeffras, superintendent of the Springfield District; associate dean, Rev. James V. Claypool, superintendent of the Providence District; registrar, Rev. H. Hughes Wagner, minister of Trinity Methodist Church, Springfield; associate registrar, Rev. Walter Healy of Asbury-First Church, Springfield; counselors, Rev. John C. Wingett of the Newton Center Methodist Church, Rev. Samuel A. Livingstone of Washington Park Church, Providence, R. I., and the district superintendents. Rev. Frederick W. Smith of Shelburne Falls was in charge of recreation. Morning watch at the breakfast hour was led by the following men on successive days: Dr. Claypool, Rev. Paul Q. Brooks, Rev. Ernest Lyman Mills, and Rev. Arthur Hopkinson, Jr. Rev. Hollis M. French, Rev. Bernard C. Graves, Rev. Ralph F. Seaver, and Rev. John Hoon conducted the chapel devotional hours at 8.30 P.M.

Professor Edwin Lewis of Drew Theological Seminary, Madison, N. J., delivered a series of addresses, five on "The Evangelical Faith" and four on "Christianity and Our Own Time." President Clyde E. Wildman of DePauw University gave a series of lectures on "Jeremiah and His Message." Both men were unique and thorough in the treatment of their subjects, and not only sustained a high quality of teaching but stimulated an increasing interest and enthusiasm on the part of the ministers throughout the session. The uniform attendance for the four days gave proof of the drawing power of these teachers. There was never a dull moment in the classroom.

Speaking for the ministers at the banquet Thursday evening in Rich Hall, Rev. E. Dent Lackey of Thompsonville, Conn., paid high tribute to President Wildman, and Dr. Walter Healy to Professor Lewis. Many others added their words of appreciation for new vision, fresh inspiration, and renewed purpose. Both Dr. Lewis and President Wildman expressed their delight in the school and in the spirit and fellowship of the men.

The daily program included an informal seminar in the Field House in the evening, when vital and pressing questions and problems of the church, the nation, and the individual were considered by ministers and teachers together.

Bishop G. Bromley Oxnam paid a visit Thursday afternoon and spoke in the chapel to the ministers on "The Minister in an Age of Revolution and Change," emphasizing courage, culture, and consecration.

A vote of appreciation was extended to the trustees of Wilbraham Academy for granting the privileges of grounds and buildings, to the headmaster, Charles L. Stevens, for his unfailing courtesy services, and to all others who shared in making the school possible. To the late Dr. MacRossie belongs the credit for establishing these ministerial training schools throughout Methodism. Dr. Claypool referred in glowing terms to the untiring labors of Dr. MacRossie.

A Parsonage Christian

Mrs. Cora D. Savage, wife of Rev. Clarence E. Savage, retired supply pastor in the New Hampshire Conference, died early Friday morning, August 23, at Hinsdale, N. H., where she and her husband had been spending the summer with relatives.

Born in Hinsdale, August 26, 1873, and there growing to young womanhood, she equipped herself for teaching. After following her chosen calling for seven years, she was married to Mr. Savage on September 12, 1900. Their Christian consecration and interests eventually led them into full-time religious work, first as Bible colporteurs and then as supply pastor and wife. Their pastorates included Chesterfield and Spofford, 1919-29, and Canaan Street and Canaan, 1929-39. Taking the retired relation in 1939, they went to live in Farmville, Va. This past summer they resumed their supply work temporarily at Hinsdale and Westport.

Mrs. Savage moved with unostentatious modesty and quiet winsomeness about her parsonage fireside and within the parish circles. She gave generous hostage to the simple and beautiful things, and was much at home in the gospel's greener pastures. She leaves behind a large company of admiring friends, and trails of blessing and benediction in which for them to walk.

Funeral services were conducted in Hinsdale on Monday, August 26, in charge of Rev. LeRoy W. Stringfellow, superintendent of the Southern District of the New Hampshire Conference. He was assisted by Rev. Sven A. Laurin of Salem, N. H., and Rev. Edward A. Durham of Claremont, N. H. Burial was in the family lot in Hinsdale.

BOOK REVIEWS

★

Wealth: Its Use and Abuse

THE BIBLE ECONOMY OF PLENTY. By Edward Tallmadge Root. Harper & Brothers: New York. Price, $1.65.

The world of Christian thought is under obligations to E. Tallmadge Root for his classic study of the Biblical teaching regarding wealth. With the conception of stewardship more highly esteemed in the church than ever before, it was high time that some one examined the Scripture systematically for its standpoint concerning wealth, its use and abuse. This, Dr. Root has done with a thoroughness, an enthusiasm, and a sanity which gives his work high value.

The prophets denounce what Jeremiah called "riches not by right" as the chief cause of national ruin. The books of the Law, which historically follow the greatest of the prophets, set up an ideal that "there shall be no poor with thee," and aim to realize it by a fair distribution of land and a system of mutual aid. The prudential outlook of the books of wisdom finds that the ideal is that society shall have neither poverty nor riches.

The standpoint of Jesus is that everyone must be kingdom-minded, living for the purpose of a perfectly organized humanity. He emphasized love, the blessedness of giving, and greatness through service. The apostolic church took up the challenge of Christ by seeking to hold all things in common. Dr. Root carries out an interpretation of Paul's epistles that should win extended discussion at greater length than is here permissible. He sees many references in the epistles to the practise of maintaining wealth in common, and concludes that the very early practise was continued much longer than is generally supposed. However this may be, —and the argument is well worth noting,— first-century Christianity proclaimed that the right use of wealth was to share with our brethren and be content.

Alternative to Chaos

THE CHRISTIAN ALTERNATIVE TO WORLD CHAOS. By Luman J. Shafer. Round Table Press, Inc.: New York. Price, $2.

This study was issued at the time that the numerous nations now at one another's throats were beginning to make clear that, though the "world has become a neighborhood" in physical relationships, it has become what the author calls an "enemyhood" in spiritual feeling. How and why this has happened Dr. Shafer explains on the social, economic, political, and moral sides.

Contrasted with the "sacred egoism" of modern nationalism, the author sets forth the Christian view, which holds that there is a point of reference beyond the human; the one finding its absolute in the nation or race, the other in the God of history. The Christian is bound, says Dr. Shafer, to "enunciate that such a world view exists and to work for its application in human organization." To those who feel that any hope of the modification of national sovereignty in the interest of setting up a world political organization on Christian principles is chimerical, a reminder is given that systems once vested with equal sacredness have been supplanted.

Dr. Shafer, closely in touch with the organized peace movement, gives over a discerning chapter to answering the question "Why Are Present Peace Efforts So Futile?" and another to "What Is the Christian to Do?" He holds that Christianity possesses the key to the permanent solution of the war problem and lays upon individual Christians the duty of fearless courage in the advocacy of a world organization that will substitute order for anarchy.

Worship for Young People

WORSHIP PROGRAMS IN THE FINE ARTS FOR YOUNG PEOPLE. By Alice Anderson Bays. Cokesbury Press: Nashville. Price, $2.

Anyone desiring to assist young people in providing worship programs of real value and worth will find "Worship Programs in the Fine Arts" an indispensable source book. There are thirty-seven complete worship services built upon themes centered in paintings, sculpture, and hymns. They contain well-chosen Scripture verses, poems, hymns, antiphonals, responses, and prayers. Mrs. Bays has a natural gift for fine selection of materials, a deep appreciation of worship values, and a special understanding of youth needs. This was readily proved in her former volume, "Worship Programs and Stories." Her new work is a valuable contribution to the religious literature of our time.

Kagawa on Redemptive Love

THE CHALLENGE OF REDEMPTIVE LOVE. By Toyohiko Kagawa. Translated by Marion R. Draper. The Abingdon Press: New York, Cincinnati, Chicago. Price, $1.50.

In the light of what is going on in the Orient at the present time, it is unbelievable to many Americans that a Japanese could or would write a book on the theme of redemptive love. Yet here it is, a meaty little

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volume packed with this central teaching of Christianity—the doctrine of redemptive love.

Many have wondered what Kagawa could be doing during these times when his country has almost total control over its people. Here is the answer. The book is filled with illustrations from the author's own personal experiences, many of them while on travels abroad where now many nations are at war. He reveals the practical workings of his faith in redemptive love.

While the reader may not be able to accept all Kagawa's theological beliefs, he cannot help but glory in this man's absolute allegiance to Jesus Christ and His way of life. It is good medicine for the relativism that has gripped so many Christians today. "If the world only had more Kagawas!" is the reader's reaction to this book.

At latest reports, as noted in the HERALD of September 11, this Japanese Christian leader had been taken into custody by the Japanese authorities and was being held for questioning.

"The Story of a Clergyman"

SAINTS AND SINNERS. By Charles F. Dutton. Dodd, Mead & Company: New York. Price, $3.

"Saints and Sinners" covers many phases of an unusually rich and independent life. Although the major portion of the book tells of the author's twenty years as a Unitarian minister, the opening chapters set forth a delightful narrative of a clergyman's boy who lived first in Kittery, Maine, and later at Westerly, Rhode Island. The close of the volume is a description of the writer's most recent service as a probation official. Throughout the chronicle there is something of literature and famous personalities, and considerable of humor and pathos.

The Protestant church of today here receives no small amount of criticism. But while Mr. Dutton reminds us in this connection of much that is true, it is also evident that he knows only a part of Protestantism. In addition to the crass conservatives and the indifferent liberals there is a great "middle of the road" army which combines intelligence with passion, social concern with individual rehabilitation, and a scientific method with a theistic faith. Were this not so, the church which our author so roundly belabors would be non-existent.

Sermons

SPARROWS AND MEN AND OTHER SERMONS. By Clark J. Forcey, Th. D. Fortuny's: New York. Price, $1.50.

A collection of evangelistic sermons by the minister of the Church of the Air, Washington, D. C., reveals an effective and practical preacher. Every one of the twenty-one sermons makes good use of a Biblical text to establish the theme of the discourse. The thought moves without delay to the practical effect of the gospel in human life, and has always as its main motive the swaying and persuading of the will for God. Dr. Forcey as a preacher is ingenious, direct, and convincing. His published volume is a worthy example of modern evangelism.

BEYOND THE FACTS. By J. Richard Sneed. Cokesbury Press: Nashville. Price, $1.

Effective American preaching as carried on by the young ministry of today is well demonstrated in a book of sermons by J. Richard Sneed, a recent graduate of Boston University School of Theology, and already known to readers of ZIONS HERALD. Mr. Sneed's collection stands comparison with anything being published. These sermons direct their interest toward fundamental life situations, and never lose sight of the main goal. The wide range of acquaintance with literature and life is really outstanding, and the last thing that can be said of the author's treatment is that it is dull. The sermons demonstrate unity, movement, and power. Their understanding of popular psychology would give them real pull with the average American congregation. Bishop Edwin Holt Hughes writes a distinctive introduction for the author.

THE GATES OF NEW LIFE. By James S. Stewart. Charles Scribner's Sons: New York. Price, $1.50.

To be held in equal esteem with Arthur Gossip is the name of James S. Stewart, an Edinburgh preacher. Few ministers in the world are capable of such sustained heights of noble preaching as are found in this volume. There is a majestic view of the will of God, together with an intellectual competency, which is peculiar to the Scotch pulpit. There are twenty-five of these sermons, rich, great-hearted, strong, and inspiring. Only one who has wrestled long with his own spirit and with God could produce them. Illustrations, especially from classic literature, are many and forceful. The effect of these sermons is to shame one out of pettiness, and to say of oneself, "O thou of little faith!"

Creative Personalities

WOMEN LEADERS. Creative Personalities, Volume II. Edited by Philip Henry Lotz, Ph. D. Association Press, 347 Madison Avenue, New York. Price, $1.25.

The second volume in the "Creative Personalities" series, edited by Dr. Philip H. Lotz, is devoted to the character-biographies of fifteen outstanding and exciting modern women. It is appropriately called "Women Leaders" and is an excellent cross-section of feminine achievement during the last two centuries. Here one finds crisp introductions to such figures as Jane Addams, Evangeline Booth, Jenny Lind, Maude Royden, and Susannah Wesley. Among the contributors of these sketches are Grace Sloan Overton, Professor Laura H. Wild, Dr. Elmer A. Leslie, Rev. John W. Prince,, and others connected with the religious education program of American Protestantism. The purpose of this text, as indeed of the entire series, is that of providing literature which "gives direction, challenge, and practical example through the lives of . . . women of our own and recent times." It has been prepared particularly for people of high-school and college age. Its highest usefulness will be with youth groups in churches. Following each sketch are questions for discussion, a selected bibliography, and occasionally worship suggestions. An admirable text is here offered, one meriting a wide usage.

AT TRAIL'S END. By Frank T. Cartwright. Friendship Press, 150 Fifth Avenue, New York. Price, $1.

Dr. Cartwright's biography, "Tuan Hoover of Borneo," the story of a devoted Methodist missionary published a few years ago, is now supplemented by his well-wrought narrative, "At Trail's End." The book is a rapidly moving tale of a boy named Berry McPhail, who left his rural home in search of adventure—and found it. The scenes of action include voyages on an ill-fated ship, a cast-away experience on a tropical shore, and a unique spiritual development under the influence of Hoover of Sarawak, Borneo. Here the wanderlust youth discovered a fresh set of loyalties for his life. We are reminded that the characters in this chronicle are imaginary, with the exception of Mr. and Mrs. Hoover, but that, while the events are fictitious, the setting is real. This realism is possible because of Dr. Cartwright's intimate familiarity with the Far East. Here is an excellent unit for the missionary curriculum of church school intermediates.

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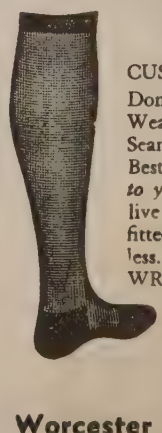

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Ministers and Business Men Confer

A group of ministers and industrial leaders recently launched a series of conferences which gives promise of developing a very significant program of better understanding. Three meetings for the discussion of Christianity in our industrial and economic life were held during June, as an outgrowth of several informal conversations between officials of the National Association of Manufacturers and representatives of the Federal Council of the Churches of Christ in America.

The three conferences thus far held took place in New York City, Rochester, N. Y., and Buffalo, N. Y. In each case the group was small enough, not exceeding thirty, to make it possible for all to have a part in the give-and-take of round-table discussion. The participants had dinner or luncheon together in the interest of friendly fellowship.

The atmosphere was one of complete candor. Some of the business men did not hesitate to say that ministers do not know enough about economics to be wise or helpful, that ministers sometimes give the impression of preaching about economics because they have no authentic word about God and man's relation to Him, that the pronouncements of the churches on social and industrial issues have represented the mind, not of the church, but only of a vocal minority. The ministers, on the other hand, suggested that business men sometimes seem to be interested in the church as a defender of their own material interests and are not sufficiently sensitive to wide-spread social injustices. All agreed that, in the face of the totalitarian dictatorships of Europe, ministers and business men have a great common interest in the preservation of freedom and the religious, economic, and political institutions upon which it depends.

The N. A. M. leaders included the president of the organization, Mr. H. W. Prentis, Jr., president of the Armstrong Cork Co.; the chairman of the board, Mr. Howard Coonley, president of the Walworth Co., and Mr. S. Wells Utley, president of the Detroit Steel Casting Corporation. The ministers who shared in the planning included Dr. George A. Buttrick, president of the Federal Council and minister of the Madison Avenue Presbyterian Church, New York; Dr. Samuel McCrea Cavert, general secretary of the council; President Henry Sloane Coffin of Union Theological Seminary, and Dr. Joseph R. Sizoo, minister of the Collegiate Church of St. Nicholas, New York.

In planning the conferences it was agreed that the controlling principle should be that all the participants, ministerial and lay, should meet as Christian men concerned to study together how the Christian religion and the church could be a more vital force in the everyday life of America. It was also agreed that there should be no attempt to formulate public statements but that the whole emphasis should be placed on the sharing of views and experiences.

The questions around which the discussion chiefly centered were as follows:

1. What are the mutual interests of ministers and industrial leaders in their relationship both to the church and to industry today?

2. What are the proper functions and methods of the church and its ministry in dealing with social and industrial questions?

3. What attitude should the churches take toward such specific industrial questions today as—

(a) Unemployment, poverty, social security?
(b) Relations of employer and employees?
(c) Relations of government to industry?
(d) Social checks and controls in a system of private enterprise?

The ministers who shared in the conferences were invited by the local council of churches, in collaboration with the Federal Council. The business men were invited by the National Association of Manufacturers or by the local trade associations cooperating with it. At the New York conference, held at the Yale Club on June 4, Dr. George A. Buttrick was the chairman. At the Rochester conference, held at the Colgate-Rochester Divinity School on June 19, the chairman was Mr. H. W. Ungerer, president of the Federation of Churches of Rochester and Monroe County. At the Buffalo conference, held at the Hotel Statler, the chairman was Dr. Ross W. Sanderson, general secretary of the Council of Churches of Buffalo and Erie County.

Both the ministers and the laymen felt that the experience has been so fruitful of a better understanding that they expressed the desire to see the conferences extended to many other cities. It was felt that no centralized sponsorship or control is necessary or desirable but that ministers and business men in local communities should be encouraged to plan similar gatherings of their own. The offices of the Federal Council of Churches and of the National Association of Manufacturers are prepared to give suggestions, based on the three conferences already held, to those desirous of arranging conferences in their own cities. SAMUEL MCCREA CAVERT.

The Story of the Open Cabinet

(Continued from page 914)

decisions on appointments must be left, according to the law of the church, with the bishop after he has consulted with his cabinet."

The editorial was written before the law was amended, so that now there is added "that before the final announcement of appointment is made the district superintendents shall consult with the pastors when such consultation is possible." We are confident that pastors and churches will be in hearty accord with the new legislation.

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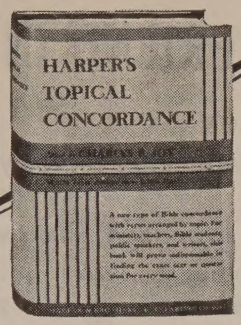

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It is the work of the Interdenominational Bureau of Architecture to assist the pastor, the church building or program committee, and the congregation to care for many items of work which are essential to any successful building or improvement enterprise.

In many cases, two years or more should be occupied in this very important work of study and preparation before it is time to select an architect and have plans drawn. For this work it is urged that any church contemplating a building program for the years 1940 and 1941 (even if it is a very minor readjustment) have the improvement program and the actual plans prepared now. This will permit time for promoting the project and to secure the spiritual values that should accrue in every building enterprise.

It will also give time to make changes and alterations in the plans so that when the work shall have been completed there will be no regrets or wishes that it had been different.

The following list of items to be attended to and preliminary activities indicates some of the departments of service of such a consulting agency as the Bureau of Architecture. The bureau does not take the place of an architect.

1. A study of the activities and methods needed and found successful in worship, Christian education, fellowship and service activities.
2. A study of the population by various age groups, population and community trends defining the field of responsibility.
3. A study of other churches and institutions in the community for a determination of the responsibility and needed program.
4. Prepare a statement of the needs in terms of activities and groups and the needed rooms and areas for each.
5. A study of possible sites.
6. Learn the availability of new locations, kind of building, size, etc., possible.
7. Study possible remodeling or enlarging of the existing building.
8. Describe and evaluate experiences of other church building projects. Suggest a program.
9. Promotion and preaching to secure united and devoted support of the needed program.
10. Study and estimate the probable financial resources.
11. Show with lantern slides, typical blue prints, photographs, exhibits, various types of buildings, rooms, and equipment possible.
12. Plan to organize the best kind of building council or committee for the study and promoting, financing and construction of the improvement.
13. Complete the writing of a building program so that an architect will know all the requirements to be provided.
14. Describe how to utilize space and rooms to best advantage, how to save costs by limiting ceiling heights, duplicating use of rooms, etc., how to build by units to avoid crippling debts. Make a list of possible economies.
15. Write a check list so nothing desired will be omitted and so that changes will not be required after the building is started.
16. Plan how to select an architect and a builder.
17. Write a furniture and equipment program for all rooms and departments.
18. Plan to make the financial program a means of spiritual growth.

The Interdenominational Bureau of Architecture of the Home Missions Council is the consulting and advisory agency for more than twenty denominations. It was established June 1, 1934. Dr. T. D. Ellis, Dr. E. D. Kohlstedt, and Dr. F. W. Mueller led in the establishment of the bureau.

A postal card addressed to Room 61, 297 Fourth Avenue, New York, N. Y., will bring a blank form for representing local needs of churches with suggestions for any type of remodeling, renovating, or new building project.

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American Methodists have cabled $5000 of church relief funds for use by English Methodists "in the relief of human suffering" among stricken brethren. The gift was sent by Bishop Herbert Welch of 150 Fifth Avenue, New York City, as chairman of the Methodist Committee for Overseas Relief, representing the entire denomination, to Principal Henry Bett of Handsworth College, Birmingham, as president of the British Methodist Conference.

"Our Methodist Committee for Overseas Relief was appointed by the General Conference of the church for general war relief purposes," Bishop Welch has written to Principal Bett. "Most of the funds so far received were distributed several weeks ago through a number of interdenominational agencies operating in Europe and Asia. But the committee members have felt a special desire that we might be of some assistance also to our fellow Methodists. They have voted unanimously and earnestly for this remittance to yourself as president of the British Conference and official representative of your church.

"We are certain that, in the church or out of it, there must be many who are cut off from the normal means of support by this frightful war, and whom you would be glad to help. If this sum can in any degree lighten your own burden and relieve some human suffering, we shall rejoice.

"It seems a trifling amount alongside vast needs, but at least it will serve as a slight token of the deep sympathy of our Methodist people with their brethren across the seas. As common followers of the Methodist tradition,

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Our plan offers your Church a dignified, easy way to raise a large sum between now and December 15th. No experience necessary. Take orders for beautiful Personal Initial Christmas Greeting Cards among members and others. New, modern designs . . . with sender's own initial in striking, embossed silver-effect seal on each card. Box of 21 Assorted Christmas Cards and Personal Initials . . . wonderful value at $1 retail. Also special new 21-Card Religious Assortment sells for $1. Your profits up to 100%—plus liberal Cash Bonus. We furnish samples of Box Assortments and money making sales suggestions. Write this old reliable company today for full details and Sample offer.
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CHILTON GREETINGS, 147 Essex, Dept. X-29, Boston, Mass.

our hearts are as your hearts and our prayers are joined with your prayers as you carry on so gallantly. God be with you and abundantly bless you in these tragic times."

BOOKS JUST RECEIVED

★

MORAL LEADERS. By Edward Howard Griggs. The Abingdon Press: New York, Cincinnati, Chicago. Price, $2.

LET THE CHURCH BE THE CHURCH. By Elmer George Homrighausen. The Abingdon Press: New York, Cincinnati, Chicago. Price, $2.

CAN RELIGIOUS EDUCATION BE CHRISTIAN? By Harrison S. Elliott. The Macmillan Company: New York. Price, $2.50.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1941. By Earl L. Douglass, D. D. The Macmillan Company: New York. Price, $1.50.

A LAYMEN'S GUIDE TO CHURCHMANSHIP. By Ira Abbott Morton, Ph. D. The Criterion Press, Inc.: Denver, Col. Price, 25 cents.

WORSHIP SERVICES FOR PEACE AND BROTHERHOOD. Prepared by Theodore Ainsworth Greene. The World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York. Price, five cents a copy, $4 a hundred.

YOUTH—ONE-SIXTH OF AMERICA. By James C. Flint. Council for Social Action, 289 Fourth Avenue, New York. Price, 15 cents.

LITTLE COUNTRY SCHOOLTEACHER. By Janet G. Sligh. Fleming H. Revell Company: New York. Price, $1.50.

GUIDE FOR TOURISTS

The Tourist Homes and Cabins advertised on this page have in each case the endorsement of a clergyman. In none of them is liquor served or sold.

(*Please mention* ZIONS HERALD *when writing or patronizing our advertisers*)

NORTH CONWAY, N. H.—A treat in store for you this fall. Make Gateway Lodge Cabins your stopping place and see the mountains and fields at this colorful season. Private toilets, kitchenettes, inner-spring beds. Rate reasonable. 1 mile north of Conway, N. H., Route 16.

CONWAY, N. H.—Saco Valley Cabins. The ideal spot to make your home while viewing the mountain foliage. Our warm, cozy cottages have housekeeping facilities and inner-spring beds. One mile north of Conway, N. H., Route 16. Special fall rates. L. M. Blackwell, Propr.

BARRINGTON, N. H.—On Route 9, Sunnyside Farm. A woman legislator will open her large home to a few Christian paying guests. Adults only. Refined atmosphere, modern conveniences. References required. Rates on request. Mrs. Bertha G. Hayes.

CONWAY, N. H.—On Route 16, just north of Conway, on bank of Saco River. Overnight cabins and cottages for light housekeeping. River bathing. Leland E. Wade, Propr. R. F. D., North Conway, N. H. Phone 36-11.

Church Register

HERALD CALENDAR

Portland District Conference, First Church, South Portland, September 30, October 1
Christian Education Week, September 30-October 6
Augusta District Conference, North Anson, Maine, October 1, 2
Bangor District Conference, Guilford, Maine, October 2, 3
Boston District Meeting, Copley Church, Boston, October 8
Conference on Preaching, Boston, October 14-16
Board of Publication, Executive Committee, Chicago, Ill., October 29
Methodist Rural Fellowship, Purdue University, Lafayette, Ind., November 6
Men and Missions Sunday, November 17
Board of Missions and Church Extension, Philadelphia, Pa., November 25
Board of Hospitals and Homes, Columbus, Ohio, December 2
Board of Temperance, Washington, D. C., December 3
Council of Bishops, Nashville, Tenn., December 4, 5
Religious Educational Council, Nashville, Tenn., December 4-10
Universal Bible Sunday, December 8
Board of Education, Nashville, Tenn., December 9-12
Commission to Study Youth Program, Nashville, Tenn., December 12-14

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, October 1, at 2 P.M., in the ladies' parlor of Copley Church, corner of Newbury and Exeter streets, Boston. The devotional period will be led by Rev. Azariah F. Reimer of Tremont Street Church, Boston. The business session will be followed by a social hour. The pourers at the social tea will be Mrs. A. F. Reimer, and Mrs. Lee Sutcliffe, the president of the Woman's Society of Tremont Street Church. MRS. HARRY FENNELL, Cor. Sec.

HYMN RECORDS WANTED—A Methodist missionary in India is eager to secure a number of gospel-song and hymn phonographic records for use in visiting out-of-the-way villages. Among the records especially desired are: "Abide with me," "Nearer, my God, to Thee," "Jesus, Saviour, pilot me," "Lord, speak to me," "The Old Rugged Cross," "And I shall see Him face to face," "Open the Gates" (Evan Williams preferred), "There's a land that is fairer than day." Other needs of this missionary and some of his Indian associates include a used portable phonograph, a stereopticon, and some stereopticon slides of religious scenes and views around the world. Anyone interested in furnishing any of these records or other equipment for service in India should write to the Board of Missions, 150 Fifth Avenue, New York City.

NOTICE—The Ladies' Aid Union will meet Friday, October 4, at the Belmont Methodist Church. 10.30 A.M., discussion of the Woman's Society of Christian Service. 12.30 P.M., luncheon, 50 cents. (Please send reservations on or before Tuesday, October 1, to Mrs. Frank D. Staples, 10 Kilburn Road, Belmont; tel. Belmont 3797-J.) 2, address by Bishop G. Bromley Oxnam. The church is on Common Street. From Harvard Square take Waverley car.

MRS. HARRY FENNELL, Cor. Sec.

Bits of Fun

Our friend, turning the subject to religion and character-building, told us of the two brothers in a near-by town who read a current Boston newspaper feature called "Superman." The elder one began to identify himself with Superman and to threaten his companions with the dire punishments he could impose on them. After a while the younger brother got tired of listening to his boasts and scornfully remarked, "You're Superman, eh? Huh, I'm God."—*The Christian Register.*

A good story is going the rounds these days in connection with the Presbyterian-Episcopal rapprochement. An Episcopalian lady and a Presbyterian lady met on the street and engaged in conversation regarding their respective churches. "Do you have matins in your church?" inquired the Episcopalian of her Presbyterian acquaintance. "No," replied the Presbyterian. "We find that there's nothing that wears much better than just plain red carpet on the floor."—*Michigan Christian Advocate.*

Dr. Billy Phelps of Yale was once asked: "What have you found more interesting, a fine scholastic paper read by a student or a football game?"

"Well," smiled Dr. Phelps, "I'd rather hear the student read—but I'll admit I never jumped up and broke my hat to bits when he finished."—*Boston Globe.*

"Pa," said Johnny, looking up from his composition, "is 'water-works' all one word, or do you spell it with a hydrant in the middle?"—*Alabama Christian Advocate.*

Usher—Where do you wish to sit—up front, half way, or in the back?

Patron—If you please, sir, I'd like to sit down.—*Pitt Panther.*

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Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

Boston Marches On

New England Methodists at Atlantic City

Reading left to right: Mr. Stanley O. MacMullen, Mr. Howard W. Selby, and President Daniel L. Marsh

BELIEVE it or not, these happy gentlemen are on their way to the sessions of the Northeastern Jurisdictional Conference held in Atlantic City last June. There they did valiant service not only for Methodism but also for Boston University School of Theology, which is now raising a $2,000,000 Centennial Fund from its Century of Service Headquarters at 20 Beacon Street, Boston. Perhaps their obvious pleasure in the fulfilment of so sacred a task will persuade other loyal laymen in all jurisdictions of the Church to follow their example and safeguard the future of this first, and in some respects greatest, Methodist Divinity School in the United States.

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